THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For MARCH, 1801.

VALERE ETIAM REGULAS, MORES, ET INSTITUTA A REGNO ET ECCLESIA RECEPTA, PATRIUMQUE TERMINOS MANERE INCONCUSSOS.

ORIGINAL CRITICISM.

Retroſpection: or a Review of the moſt ſtriking and important Events, Characters, Situations, and their Conſequences, which the laſt Eighteen Hundred Years have preſented to the View of Mankind. By Hetter Lynch Piozzi. 2 Vols. 4to. Pp. 1026. 2l. 2s. Stockdale. London. 1801.

IF Dr. Johnſon had been ſtill living, and this work had been ſubmitted to his peruſal in manuſcript, we are well convinced that he would have rejected one half of it, and added to the other ſome reflections and obſervations to render it worthy of public attention. Mrs. Piozzi has here attempted to form a new diſh for Engliſh ſtomachs. Hiſtory cooked up in a novel form reduced to light reading for boarding ſchool miſſes, and loungers at a watering place, during the Dog-Days. We will lay her own account of her notable production before our readers.

"*Their* criticiſm I not only deprecate, but hope, by dint of petty amuſement, in ſome meaſure to diſarm: a pleaſant ſtory will divert, a tender tale affect them. No inſolently obtruſive opinions through theſe pages, no air of arrogance will offend, or provoke ſuch readers to *ſay*, however they may *think*, that the neceſſity of dilating, as it advances, like an inverted cone or ſugar-loaf, robs my whole building of that ſolid baſis which many fabricks boaſt, on which, after all, little ſometimes is reared. A moment's thought indeed will ſhew ſuch criticks, that any other way would have been worſe: and half a moment will ſuffice to prove, that whilſt the deep current of grave hiſtory rolls her full tide majeſtick, to that ocean where time and all its wrecks

at length are loſt; our flaſhy *retroſpect*, a mere *jet d'eau*, may ſerve to ſoothe the heats of an autumnal day with its light-dripping fall, and form a rainbow round."

This reminds us of mincing a ſurloin of beef and reducing it to ſoup for the purpoſe of affording nouriſhment to very weak ſtomachs, without the labour of digeſtion. Mrs. Piozzi was an admirer of Mr. Pennant, and had he lived, the work was to have been dedicated to him. "I thought, ſays ſhe, "to have given ſome importance to the work by prefixing on its firſt page the name of one of my earlieſt and moſt reſpectable friends; than whom no wit, no ſcholar, *nor no* man of general knowledge, ever had more reaſon to delight in *retroſpection*; but Pennant is gone, and I will ſearch no further for a patron." Pref. xi. If Mrs. Piozzi imagine that ſhe is a happy imitator of her old and agreeable friend, in his lively anecdotes and pleaſant tours, it is neceſſary to inform her that ſhe is egregiouſly miſtaken. *Sequitur haud paſſibus æquis.* But if there be not great inſincerity in the very firſt ſentence of her preface, ſhe ſtands in no need of ſuch information.

"If the Rambler is right when he ſays, 'That no man ever obtains more from his moſt zealous endeavours, than a painful conviction of his own defects,' how ſtrongly muſt that conviction preſs upon her mind, who, having collected all theſe facts together, preſents them as an object of *Retroſpection* to the Publick. Of thoſe who turn them over, how different, how numerous will be the cenſures! while each expects his favourite hero, his beſt-remembered incident to be dilated and brought forward;—inſtead of which others perhaps appear, and take the lead."

What the good lady means by a "favourite hero to be *dilated*," we pretend not to conjecture.

We are fully convinced that no general deſcription, no compariſon with antient or modern authors, either in poetry or proſe, can convey the ſmalleſt idea of this lady's ſtyle, and the *lucidus ordo* of her ideas. This is a work *ſui generis*. We ſhall give a ſpecimen or two of the beſt, and we cannot but be apprehenſive that our readers will be contented with a *ſample* without harbouring a wiſh to inſpect the *bulk*; for greater perverſion of words, confuſion of ideas, and diſtortion of figures we have never met with. Mrs. P. certainly has read in a light manner; ſhe may lay claim to the merit of induſtry; but her materials are ſo jumbled together, and her language exhibits ſuch a tiſſue of affectation, inverſion, and obſcurity, that ſhe is abſolutely confounded by her own maſs of matter, *rudis indigeſtaque moles.*

"Rome ſeemed herſelf annihilated, but as the Pope Pelagius ſupported in ſome meaſure his ſacerdotal dignity, he was the firſt biſhop elevated to the papal chair ſince great St. Leo, without requiring the Emperor's conſent; and the neglect was now more accidental than deſigned, for the church had not yet as formally ſhaken off the ſtate's ſupremacy. Pelagius owed his ſeat and dignity to Narſes, and was the firſt Pope, as Gibbon tells, who required celibacy of his clergy: he bid the deacons and ſub-deacons leave either their wives

wives or their offices, and what deacon or ſub-deacon was likely to heſitate in the choice? His patron abhorred a married prieſt, he ſaid, and thoſe who were abhorred by Narſes lived not long. The new Emperor, however, wholly ſwayed by his young conſort Sophia the Proud, had the imprudence, at her ſuggeſtions, to ſend the gallant leader an inſulting letter; which the ill-adviſed lady wrote herſelf, thinking it a high ſtrain of loftineſs perhaps to bid him return and ſpin with her maids in the palace, and not think of ſetting himſelf up to rule the weſt. In effect he was immediately ſuperſeded, and his place filled up by a vicegerent, with the ſtyle and title of *Exarch*, the *ſeventh* form of government in Rome. This officer held his court at Ravenna, and ruled the ſtate after a new mode, which laſted on (nominally at leaſt) till time of Charlemagne. But we muſt follow the fortune of old Narſes, who ſent his thoughtleſs correſpondent word, that he would ſpin her ſuch a thread anon as ſhe and all her maids never ſhould untwiſt. To keep his word, he made immediate application to Alboin, a ſemi-barbarous prince, reſiding in Hungary, where the rough natives had with horror viewed him to their polluted altar drag by force his promiſed bride, the beauteous Roſmunda, whoſe father Conimundus having denied her to his arms after betrothment, he murdered even before the ſhrieking daughter's eyes; and forming his ſcalped cranium into a cup, obliged the wretched Princeſs to drink out of her parent's ſkull the feſtive, but to him, in future, the fatal marriage draught. Encouraged by revolting Narſes, this pitileſs leader of Pannonian multitudes preſſed forward into Italy; but the offended lady who followed in his train, and loved his chamberlain Count Helmichis, watched an unguarded hour, and betrayed her too-confiding ſpouſe into the hands of that lord and another, Peridæus, who ſtabbed their maſter Alboin when aſleep. The aſſaſſins were obliged to run however; and taking ſhelter at Ravenna, a town inimical to Narſes, were received, and Peridæus propoſed the celebration of his nuptials with the widow, who had promiſed him *her* hand in order to obtain the benefit of his. Roſmunda was no rigid obſerver of her promiſes; the Exarch, to whom ſhe applied for releaſe of them, was himſelf ſenſible to her charms, Longinus, and ſent his rival chained to Conſtantinople, where Juſtin and Sophia cauſing him to be thrown to a lion, the brave Croatian killed the ſavage beaſt, threatened the men who turned it out upon him, and having ſtabbed two noblemen at a time, uſing both hands at once, the Emperor commanded his eyes to be put out, and caged him for the remainder of his life. Count Helmichis meantime, her real favourite, being too much in love to act with prudence, ſaw the officious manners of the Exarch, and viewed them with a jealous eye: but teazing the lady too much with his ſuſpicions concerning Longinus's zeal in her ſervice, made himſelf inconvenient to Roſmunda's ſchemes, and ſhe reſolved upon his death immediately. Adding deceit to cruelty, ſhe herſelf prepared the poiſon, and with an air of gaiety adminiſtered it to him in ſherbet. The ſturdy officer however, familiar with aſſaſſination, on the firſt taſte doubted not the intent; and ſeizing his perfidious princeſs with a firm graſp, forced her to divide the fatal potion with him, and then expired in her lifeleſs arms. Etmuller ſays that ſoldiers have an idea whoever drinks out of a human ſkull ſhall thereby grow invulnerable. They muſt have been true deſcendants of the old Scandinavian deities who thought ſo: but Etmuller* died only in 1732."

* "Etmuller was no infidel phyſician: he thinks with all his heart, that if you gather a root of cyanus upon *Corpus Chriſti* day, you may, by holding it tight in your hand, ſtop a hæmorrhage of the noſe."

The following quotation is made, that this lady fair may have an opportunity to criticiſe her own work, and to deſcribe an effect which it certainly has had on *ſome* readers.

" In theſe days St. Dunſtan too was ſo exquiſite a performer, that his harp was accounted celeſtial, and capable of producing ſounds without help of any hand at all: witneſs the old verſes made ages after:

" St. Dunſtan's harp faſt by the wall
Upon a pin did hang—a
The harp itſelf with lyre and all
Untouch'd by hand did twang—a"

" And this ſuperſtition ſetting ſome ſly fellow to tune two ſtrings in uniſon, &c. putting the inſtrument in a place where the wind blew hard, ſuggeſted the idea of Æolus's harp, deſcribed by Kircher in Muſurgia. It was no new diſcovery in *our* days. But our own iſland muſt not engroſs all powers of *Retroſpection*: the plague which raged at Rome may well detain it perhaps to admire the courage of the pontiff, perhaps in our preſent humour, to condemn as ſuperſtition what ſcarce could even then have been enough praiſed as piety. When the meek biſhop walked himſelf in proceſſion, fearleſs for his ſafety along the infected ſtreets, ſinging devout litanies to heaven, and requeſting from God, not requiring from man, ceſſation of the dire calamity. 'While thouſands literally fell beſide him, and ten thouſand at his right hand, yet was he not afraid either for the peſtilence that walked in darkneſs, nor for the ſickneſs that deſtroyed at the noon day.' So did true Chriſtian faith trample indeed upon the adder, and cruſh the poiſonous baſiliſk under foot. The pathognomic ſymptom of this diſeaſe was ſneezing, and 'tis not in Europe totally forgotten. Some ſtill ſay, God bleſs you, upon ſuch occaſions; others ſignifying the ſame intent, commute their prayer with a bow. But ſcenes of horror were not confined to Rome. Coſroe the Perſian ſpoiled Jeruſalem, and maſſacred, I think Cedrenus ſays, 90,000 Chriſtians; as many Jews had been, in conſequence of Siſibetus's edict, *forcibly* baptized the year before. Famines too, conſequent perhaps on ſuch a loſs of men to till the earth, drove ſeveral of the laſt named race to ſeek a watery grave, and leap from the high cliffs of Calabria into the ſea, rather than ſtarve upon its barren ſhores; while ſomething of a ſimilar deſperation is recorded of Anglo Saxons on the coaſt of Suſſex. When I read this to an Italian friend however, and when he aſked me why they did not rather go o' fiſhing? I had no anſwer ready. Hiſtory herſelf is often ill prepared enough when ſudden queſtions interrupt her eloquence; and my poor ſummary is willing to confeſs, as controvertible, the truth of many a fact recorded here: but with the facts, except as a compiler, myſelf have nought to do. It was in this century at leaſt that Iſidore Hiſpalenſis wrote *his* books of *Retroſpection*, beginning with the earlieſt dawn of light, but leaving us in days of ſad opacity. And how has that vaporous effect of diſtance increaſed ſince his time! How is the difficulty grown almoſt inſuperable, of finding through the gloom decided objects on which to fix our mental teleſcope. My terror is leſt readers ſhould agree to throw it down at once, and think upon this huddled work no more. The ages now under reviewal ſeem the November of our deſtined year; in which we travel through dark ages, and in the abyſs of chaos and old night meet often, as did Satan once, a vaſt vacuity;

" Or

" Or elſe a univerſal hubbub wild
Of ſtunning ſounds and voices all confus'd."

" Firſt ſeventy years of *Retroſpection*," 1—23, " toſſed the bloated body of Vitellius into Tyber," 1—23, " while ardent only to chaſe affrighted vice into the *arms* of *impoſſibility*." 1.—23.

Gentle reader, what can be meant by the *arms* of *impoſſibility?* Is the tender maiden induced to marry age and riches? ſhe finds her great diſappointment *in the arms of impoſſibility*. Does the widow of a reſpectable merchant make a fooliſh match? ſhe looks in vain for her former importance *in the arms of impoſſibility*. Does a weak woman flattered with folly, take up the pen of the hiſtorian, and think to add to her reputation and fame? alas ſhe ſeeks them in the *arms of impoſſibility*; or ſhould ſome vain bookſeller purchaſe the precious manuſcript, in vain will he ſeek to find his money again in *the arms of impoſſibility*.

We ſelect the following paſſages as exhibiting a ſufficient proof of the juſtice of our remarks on that perverſion of mind; confuſion of ideas, abſurdity and contradiction, which are to be found in theſe *Retroſpections*.

" The world was then all Roman, born ſo, or ſo adopted, ſo become; for conqueſt led but to incorporation. In that enormous, that amazing city, centered all knowledge, all pleaſure, all wealth, all power. What wonder then if, midſt a heterogenous maſs of inhabitants, raked out from every country under heaven, plurality of Gods and variety of worſhips, licentious maſters and permitted ſlaves, republican ideas and elective empire, all contrarieties of cuſtom and of climate, miraculouſly accumulated in one vaſt ſwelling town, which Voſſius ſays, though I believe him not, contained at one time fourteen millions of reſidentiary dwellers? What wonder then, ſhould fermentation act upon the foul congeries? What wonder then,

" ——Should Nature breed
Perverſe! all monſtrous, all prodigious things,
Abominable! unutterable! and worſe, &c."

" That ſo ſhe *did* breed, we are unable to doubt or to deny. Imperial Rome having conſented to his death who lived alone to bleſs and purify mankind, became herſelf accurſed, like ſentenced Babylon, in ſcripture language, a cage for every unclean and hateful bird."

It is always more grateful to the critic to praiſe than to cenſure. We hope the age of chivalry is not paſt. We would not try a lady by the ſevereſt rules of criticiſm. We are great admirers of Dr. Johnſon, and conſider that Mrs. P. was once the friend of that good man. She is a firm believer in Revelation, and looks with juſt abhorrence on the enormities of the French revolution. She touches on the accompliſhment of prophecy, but there, like wiſer heads, ſhe has failed. She makes ſome little mention of the origin of language, but there are very few ſubjects on which ſhe throws any light. Her remarks are flippant and light, pert rather than pertinent, deſultory

and flighty. She does not diſtinguiſh between obſcurity and ſublimity, between ſimplicity and affectation. We cannot flatter her with the hope, that this work will prove any addition to her fame or her fortune. It will not add to the ſtock of our hiſtorical knowledge, and mere novel-readers will ſtart at the ſight of two ponderous quartos. At firſt we were diſappointed, that the events and the characters of eighteen centuries, ſhould not have the aſſiſtance of an index or a table of contents, to direct the induſtry or to ſatisfy the curioſity of the reader, but we ſoon inclined to pardon Mrs. P. for this omiſſion; for this one good reaſon, which probably did not occur to her, that the work is not worth an index.

Thoſe readers who have patience to read the volumes through, will be diſguſted with the affectation of perpetually introducing, *Retroſpection's* Eye, *Retroſpection's* Glance, *Retroſpection's* View. *Retroſpection* dwells, &c. &c. as well as with the frequent abuſe of words, diſtorted phraſeology, and deviations from grammatical preciſion. For inſtance, "coetaneous," "once firm-ſit world, conglobed, under one univerſal monarchy," "naſcent civilization," "putrifying credulity." "A reign of fourteen years ſpent on that buſineſs proved that they were *no* diſſemblers *nor no* hypocrites." 11—27.

Conſiderations on the Coronation Oath, to maintain the Proteſtant Reformed Religion, and the Settlement of the Church of England, as preſcribed by Stat. 1 W. & M. c. 6. & Stat. 5. Ann. c. 8. By John Reeves, Eſq. 8vo. Pp. 48. 1s. 6d. Wright. London. 1801.

IT was not to be ſuppoſed that, during the agitation of a queſtion, involving conſequences of the higheſt moment, but which the ſpurious liberality of the age, and its general concomitant, indifference, an apathy on all matters of religion, appear diſpoſed to conſider with as little concern as a mere queſtion of commerce or finance, the ſteady friend of our laws, the vigilant and firm champion of our conſtitution, who, at a moſt critical period, *aſſociated* all her dutiful ſons in her defence, and ſo reſcued her from the fangs of Whigs and Jacobins, would remain a ſilent and inactive ſpectator of the paſſing ſcene. No—all who knew the man, relied on the immediate exertion of his talents in ſuch a cauſe. So long as the Britiſh Conſtitution ſhall continue to flouriſh,

> Dum Domus Æneæ capitoli immobile ſaxum
> Accolet, imperiumque pater Romanus habebit;

will JOHN REEVES be deemed her beſt hiſtorian, her moſt able advocate, and her moſt faithful protector.

The Author juſtifies the laws which have been paſſed, at different times, for impoſing reſtrictions on all perſons diſſenting from the

Eſtabliſhed Church; which laws he conſiders as neceſſary for the protection and ſupport of our eccleſiaſtical and civil conſtitution. He praiſes his Majeſty for the determination which he has avowed, in this important particular, of adhering to the wiſe policy of his anceſtors, and for pronouncing, in the firſt inſtance, what he properly denominates their "*cautionary ſentence*," Nolumus leges Angliæ mutari.

"A determination to preſerve the Conſtitution as it is, muſt ever be allowed, at leaſt, a ſafe policy, it is only going on as we have done: but the experiment of an alteration may lead us into miſchiefs, which the innovator himſelf never intended; ſuch as no human foreſight could predict, and no human ingenuity may ever redreſs. The wiſdom of 'not doing' is, therefore, a wiſdom that ſhould ever be reſpected: it generally is coupled with knowledge, and with experience; and it is ſure of this good effect, that it makes a pauſe, in which others may have leiſure to learn caution and prudence.

"To make a true judgment of ſuch a deſign, as the meaſure now projected, a little more ſhould be known than the ſcene which is daily paſſing before our eyes. We live in an age when there is not much earneſtneſs about differences in religious opinions. Whether this is a good or bad ſymptom, I will not take upon me to decide; at any rate, we have the benefit of the ſymptom, whatever may be the latent malady; we call it liberality of ſentiment, and we compliment ourſelves upon the enlightened times, in which we have the happineſs to live, when we no longer quarrel about ſuch matters as religion; which indicates how much we are advanced beyond our anceſtors in all the better endowments of the mind. Such a ſelf-deception as this, is, I believe, very general; and it is too flattering not to prevail, eſpecially among perſons who are buſied only with what is before them, and rarely find leiſure to look back upon thoſe tranſactions, which employed the time, and engaged the moſt anxious thoughts of their leſs diſcerning anceſtors. A joyous world, ſo pleaſed with itſelf, finds no difference in the happy perſons who compoſe it, though they are of different religious ſects. Upon ſuch inſufficient evidence, men grow into a belief, that any political diſtinctions to the prejudice of perſons, who are ſo much like themſelves, is injurious, and ſhould no longer be ſuffered, in ſuch an improved age. None are ſo generous as thoſe who have nothing to give, or who give that upon which they ſet no value; it is eaſy for thoſe to give up a ſtruggle about modes of religion who do not themſelves poſſeſs the ſubſtance; and thoſe who diſlike our form of government may be liberal of it at very little expence."

Our readers will perceive that this judicious writer appreciates the ſpirit of this degenerate age.

That the ſupport of the Eſtabliſhed Church is farther eſſential to the exiſtence of that ſpirit of toleration, which is ſo frequently invoked, ſo groſsly calumniated, and ſo much abuſed, muſt be evident to every man who will take the trouble to inveſtigate her doctrines, and the practice of her true and faithful Sons. But our reflections on this ſubject are fortunately ſupported by thoſe hiſtorical facts, which muſt baniſh all doubt from the mind, and inconteſtibly prove, that the Eſtabliſhed Church is the only one which has either underſtood

or practiſed the Chriſtian duty of toleration. Indeed, it is poſſible, that the indifference which ſo unhappily prevails on religious matters may, in a great meaſure, have been engendered by the too great extent to which toleration has been carried, and which, in many inſtances, has loſt its genuine character and degenerated into *encouragement*.

"We have had three forms of religion in this country, which have each had their time of domination. The Popiſh had a long reign without a rival, till the reformation produced our preſent church. During the reign of Queen Mary, the old church again obtained a ſhort aſcendency. When the rebel parliamentarians overturned the church of England in Charles the firſt's time, they ſet up Preſbyterianiſm as the governing church. It is in the hiſtories of theſe reſpective periods, that we are to look for the characters of theſe three forms of religion; and ſurely, if the whole period from the beginning of the reign of Henry VIII. to the preſent time is narrowly examined, it muſt be confeſſed, even our enemies being judges, that the times, when there was moſt moderation in the governors, and moſt liberty, civil and religious, enjoyed by the governed, were thoſe, in which the church of England was the eſtabliſhed church. It is invidious and unneceſſary to bring together particular inſtances, which had better be forgotten; the broad plain reſult is known full well. Whatever may be ſaid of our Proteſtant brethren, it is well known that Preſbyterianiſm in England has been equally intolerant with Popery, and has only differed, in the manner in which it has ſhewn its ſpirit. Should it be alledged that theſe two religions have ſince improved in temper and character, I would anſwer, that ſo have we; and if we were intitled to the aſcendency in worſe times, much more are we entitled to it in better; and further, that the evidence of our improvement is manifeſt in our government; while theirs, from the nature of their ſituation, can have no exiſtence, but in promiſe and ſuppoſition. Judging from the experience of what is paſt, it would be policy to ſupport the aſcendency of ſuch a church as our own, if it was only to protect the others againſt one another, and preſerve all deſcriptions of perſons in the enjoyment of true religion and real liberty.

"But this I have ſaid only incidentally, for it is not upon pleas of merit, nor upon the ſtrongeſt pretenſions, whether of expediency or neceſſity, in a political view, that I mean to argue this queſtion; I look only to the law and conſtitution of the realm, which has grown out of the hiſtorical paſſages, I have alluded to, and which has impoſed upon us a neceſſity much more imperious than any which the claimants can pretend, I mean a *conſtitutional neceſſity* of keeping Catholics out of all offices, which can poſſibly enable them to prejudice the church eſtabliſhment, if they ſhould be ſo inclined."

Having ſhewn the neceſſity and effect of the various laws againſt Diſſenters; Mr. R. next proceeds to conſider the nature of the Coronation Oath, and particularly of that part of it which binds the King to maintain and preſerve the eſtabliſhed religion of the country. For his reaſoning on this head of the ſubject we muſt refer our readers to the tract itſelf. The following juſt inference is drawn from that reaſoning and the facts on which it is founded.

"I think, therefore, I am warranted in concluding from the wording, and fair

fair conſtruction of the whole, when compared together, that this clauſe lays upon the King an obligation to watch over any laws, that may be propoſed to him by his Parliament, for alteration in church matters, with more conſcientious ſolicitude, than he exerciſes on other occaſions of legiſlation. In fact, the clauſe was ſo underſtood at the time; for, it appears, when it was under debate in the Houſe of Commons, there was an amendment propoſed, that inſtead of *religion eſtabliſhed by Law*, it ſhould be worded, AS SHALL BE *eſtabliſhed by law*; in order, ſay they who argued in ſupport of this amendment, that the King may not be reſtrained by this Oath, from conſenting to the alterations, which it was then in contemplation to make, for tolerating Proteſtant Diſſenters, in the free exerciſe of their religion: thoſe, however, who were for the original motion, ſeem to have conſidered this point as ſufficiently ſaved to the King, by the wording as it ſtood, and the amendment was accordingly thrown out. (See Grey's Debates, March 28, 1689.)

"I think, then, I am fully warranted, as well by the letter of the clauſe, as this hiſtory of its formation, to conclude, that its object was to bind the King, in the article of legiſlation, to maintain the church as eſtabliſhed by law, at the time of his taking the Oath, and not merely to direct him in the execution of laws when made; though, I think, the words would not have their full force, and the evident deſign of the framers would be materially diſappointed, if the Oath was not conſtrued to comprehend every exerciſe of the royal function, where the intereſts of the church may be concerned."

Mr. Reeves makes a very proper diſtinction between the effect of the Coronation Oath on the King's conduct reſpecting the ſecular affairs of the ſtate, and its effect on it in eccleſiaſtical matters.

"But it is different with regard to religion, and the Church; in theſe concerns, he may be more competent than any ſubject in his dominions, and may ſafely become his own privy counſellor. Who ſhould know ſo well as himſelf what influence it would have upon the intereſts of the Church, if his counſels were governed by Popiſh Officers of State, or by a Parliament popiſhly inclined? Surely he can judge as clearly as any of his adviſers, what is likely to be the conſequence, if the ancient endowments of the Church, which give the clergy a ſtation and conſequence in the country, were converted into funded property; and who ſo fit as the head of the Church to interpoſe, and prevent ſuch perverſion of a venerable eſtabliſhment? Whoever ſits on the Britiſh Throne will always be able to judge for himſelf in theſe affairs of the Church, and diſcharge his duty of guardian to it, not only with a good conſcience, but with a good underſtanding alſo."

The author nexts adverts to the extreme jealouſy and caution diſplayed by the Engliſh and Scottiſh parliaments, at the time of the union between the two kingdoms, in providing for the ſecurity and permanence of their reſpective eccleſiaſtical eſtabliſhments. Nor is it eaſy to conceive terms more expreſſive, forcible, and binding, than thoſe uſed, for the ſame purpoſes in the late act for uniting the kingdom of Ireland with that of Great Britain.

"That it be the fifth article of Union, that the churches of England and Ireland,

Ireland, as now eſtabliſhed, be united into one Proteſtant Epiſcopal Church, to be called *The United Church of England and Ireland*; and that the doctrine, worſhip, diſcipline, and government of the ſaid united church ſhall be, and ſhall remain in full force FOR EVER, as the ſame are now by law eſtabliſhed for the church of England, and that the continuance and preſervation of the ſaid united church, as the eſtabliſhed church of England and Ireland, ſhall be deemed and taken to be an eſſential and fundamental part of the Union, and that in like manner, the doctrine, worſhip, diſcipline, and government of the church of Scotland ſhall remain and be preſerved, as the ſame are now eſtabliſhed by law, and by the acts for the Union of the two kingdoms of England and Scotland." Stat. 40. Geo. 3. ch. 67.

"From theſe expreſs and ſucceſſive declarations of parliament in favour of our eſtabliſhed Proteſtant Church, we may collect, that it was intended thereby to cloſe for ever the debate with the Church of Rome. The higheſt authorities in the ſtate ſeem, upon theſe occaſions, to have paſſed, as it were, a *Finalis Concordia*, which ſhould ſecure us and our heirs for ever in the quiet poſſeſſion of our religious rights and privileges, and ſhould for ever bar the Romiſh Church of all claim or pretenſion to be admitted into any lot or part in our eſtabliſhment. Our eſtabliſhed Religion was thereby placed among the *Pacta conventa regni*, never to be changed. But where is the guarantee for this perpetuity, which of itſelf is mere words, and is liable to be cut off in every Seſſion of Parliament? It is in the Crown, and in every ſucceſſive Monarch, who wears it; who at his Coronation takes an oath to maintain *inviolably* this eſtabliſhment to the *utmoſt of his power*, in the ſtate in which he found it at his acceſſion to the throne. This ſacred truſt remains with the king alone; our anceſtors have depoſited it, where, they believed, would ever be found, to the lateſt time, Truth and Honour, Firmneſs and Magnanimity, to preſerve it.

"The King is thus made more peculiarly the guardian of the Church, than he is of the State; and happily, he can completely execute this office by himſelf, without the aid of the many adviſers who are neceſſary towards the conduct of civil affairs. The Church wants only to be preſerved—to be kept as it is—which is effectually obtained, when the Monarch ſets himſelf againſt innovation. The Church covets no augmentation; needs no ſpeculating, none of the contrivances of finance, to foſter and ſuppport it; it is not an enterprizing protector, full of reſources and expedients, that the Church either ſeeks or wants; let her enjoy what ſhe has, and then the expectations of our anceſtors, and her own, will be equally ſatisfied. It was from a conviction, that the Church Eſtabliſhment was made as complete as it was well capable of being, that our forefathers came to the reſolution of cloſing the queſtion of improvement, and thought they did ſufficient, when they only ſtipulated with the Crown *for maintaining it*, as then eſtabliſhed by law. At the time when the Church was in her maturity, Trade, Commerce, and Navigation were only in their infancy; theſe had every thing to gain, and little to loſe; and to have put them under a like protection with the Church, would have been to ſtint them in their growth. Theſe objects, therefore, are left at large, for the adviſers of the Crown to alter and model, from time to time, as temporary circumſtances happen to ſuggeſt or require. The concerns of the Church have long been ſtationary; they require no improvement, they only expect protection.

"When our anceſtors came to the reſolution of declaring, that the Proteſtant

teſtant Churches of England and Scotland ſhould endure for ever, they certainly meant to extinguiſh all hopes of the Papiſts to be admitted into the Civil Government; becauſe it had been ſeen, that, under a government popiſhly inclined, there could be no ſafety for a Proteſtant Church. King James had made this experiment; and he endeavoured to colour it, by declaring, in the famous inſtrument, which was the immediate cauſe of his loſing the Crown, that he had brought Papiſts to his Privy Council for the purpoſe of promoting 'a brotherhood of affection, and a conciliation of religious differences.' It was not till after the ſad experience of the evils attendant upon ſuch conteſts, as Proteſtantiſm was forced to ſuſtain with Popery, that our anceſtors thought it wiſe to extinguiſh all ſuch warfare by the meaſures which have juſt been mentioned. In private diſcuſſions, there muſt be an end of debating upon firſt principles; in national concerns alſo, there are certain fundamentals that ought to be finally agreed, and no longer brought into queſtion. This is one of thoſe fundamentals; it appears, from the above-mentioned Acts, that the Proteſtant Churches of England, and Ireland, and Scotland, are of the eſſence of the Union, and that they are to continue unalterably for ever.

"If the Church of England is to continue for ever, as a fundamental part of our Conſtitution, there can be little doubt, in what ſtate and condition it ought to continue. *To maintain it* in mere exiſtence, with little more than the form and the name, His Majeſty will never think is maintaining it *to the utmoſt of his power.* To be a Church, as eſtabliſhed by law, it muſt be in peace and in honour; protected not only from actual encroachment, but from the danger of it; without fears or jealouſies: not trembling for its ordinances, or crouching for the ſecurity of its rights and privileges. Yet ſuch was the ſtate of the Church, even with the law on its ſide, when King James took Papiſts into his Privy Council contrary to law; and who can doubt of the like conſequences, when the law ſhall directly authorize Papiſts to ſit with Proteſtants in the national councils, for the alleged purpoſe of once more 'promoting a brotherhood of affection, and a conciliation of religious differences.' In proportion as the Church of England loſt its conſequence under ſuch a change, the Romiſh would riſe; and, in time, there would become an equality and full participation of rights and privileges. No ſuch conſequences, I dare vouch, are apprehended, much leſs intended, by the promoters of this generous ſcheme of comprehenſion; and yet they are much more probable than any of the happy effects which are imagined to reſult from it, becauſe there is example for the one, and none for the other."

The *cautionary* reflection with which Mr. R. concludes this valuable tract, is entitled to particular attention.

"There is ſomething fatal in this ſpeculation for a 'conciliation of religious differences.' It loſt King James his Crown; and it has now removed from his Majeſty's councils an adminiſtration which has long enjoyed the confidence both of King and People, and whoſe talents and experience were the principal reliance of the nation for conducting us through our preſent arduous conteſt. But, great as they are, there is ſomething ſtill more valuable to us—our laws and our liberties, civil and religious. We all feel, that theſe are intimately connected with the Church of England; and we ſhall not think that Church any longer herſelf, than while ſhe remains entire, the ſole reigning

reigning eccleſiaſtical polity in the realm. Judging from what we have lately ſeen in a neighbouring country, we have reaſon to believe, that the aſcendency of one eſtabliſhed form of religion is the beſt ſecurity for preſerving any religion at all; and that the beſt ſecurity for preſerving ſuch eſtabliſhed form, is to exclude, as we have hitherto done, from all influence in the ſtate, thoſe claſſes of perſons, which are known to be unfriendly to the CHURCH."

We have been thus copious in our extracts, becauſe we feel, moſt ſenſibly, the extreme importance of the ſubject, and the abſolute neceſſity that it ſhould be deeply conſidered and rightly underſtood, by the public at large. Mr. Reeves has diſcuſſed it, with that perſpicuity and ſtrength of argument, that cloſeneſs of reaſoning, and that weight of proofs which ſo eminently characterize all his publications on legal and political topics.

Since the preceding remarks were compoſed, this valuable tract has entered into a ſecond Edition, to which the author has ſubjoined ſome judicious obſervations on three Pamphlets which have appeared in ſupport of the Catholic claim; or, to ſpeak more accurately, in ſupport of the claim for the Catholics. Theſe we ſhall notice hereafter, and ſhall only now expreſs our extreme ſatisfaction at the rapid and extenſive circulation of ſuch ſound principles, at a time when the infuſion of them into the public mind is eſſential to the ſafety of our venerable Eſtabliſhments.

The Poems of Allan Ramſay.

(*Continued from* P. 150.)

OF this performance juſtice obliges us to declare, that we can ſcarcely recollect to have peruſed a ſpecimen of biography more meagre as to matter, or more incorrect and vicious as to diction; with juſt reſemblance enough to Johnſon, to remind us of the peculiarities of that powerful writer; but without one ſymptom of his comprehenſion of thought, his diſcrimination of character, or his vigour and elegance of ſtyle. So much for our department as Literary Cenſors. As guardians of the morals of the age, and anxious, in particular, for thoſe of the riſing generation, we do not heſitate to ſay, that our Biographer has laid himſelf open to ſtill ſeverer reprehenſion, by bringing forward in ſo attractive a form as the preſent publication, many pieces which we ſincerely hoped had at length ſunk into oblivion, both on account of the dulneſs and licentiouſneſs of their character. In juſtification of theſe ſtrictures we may be permitted to obſerve; Firſt, as to barrenneſs of both incident and anecdote, that this biographical effort ſeems not greatly calculated either *prodeſſe*, or *delectare*: it can neither make us laugh, nor make us cry; nor render us wiſer or better, than before its peruſal. He who openly aſpires to follow Johnſon as the model of his compoſitions ſhould never forget what

what the great critic has ſaid of pretenders to excellence in a ſtyle of writing, which he himſelf had ſo ſucceſsfully cultivated.

"Biography," he obſerves, "has often been allotted to writers, who ſeem very little acquainted with the nature of their taſk, or very negligent about the performance. They rarely afford any other account, than might be collected from public papers, but imagine themſelves writing a life, when they exhibit a chronological ſeries of actions or preferments; and ſo little do they regard the manners or behaviour of their heroes, that more knowledge may be gained of man's real character, by a ſhort converſation with one of his ſervants, than from a formal and ſtudied narrative, begun with his pedigree and ended with his funeral."

The fact is, that expectations very different are formed by the reader, in opening the life of any celebrated perſon, who has flouriſhed in the commencement, and even lived down to the middle of the preſent century; and of a Greek, or a Roman, though of equal reputation, who may poſſibly have been dead two thouſand years ago. Concerning the antients it too frequently happens, that obſcure notices only are to be gleaned from hiſtorians or poets, from commentators or grammarians; while the recent hero, whether of war or literature, ſtill continues to live in the recollection of his friends, and may therefore be pourtrayed, by a ſkilful artiſt, with that ſtriking peculiarity, and warmth of colouring, which alone can give value to the biographical picture. In the preſent caſe, when we conſider, that Allan Ramſay the younger did not die till 1784; that his ſon, the Lieut. Colonel, as well as lady Campbell his daughter, and Janet Ramſay, the aunt of both the laſt, are alive, we believe at this moment; that in England, as well as Scotland, there is no want of perſons, who lived in habits of intimacy with the poet himſelf, there is ſurely ſome reaſon to complain of an extraordinary deficiency, both of anecdote and incident, in the production we are examining.

No anecdote, if well authenticated, can, in our judgment, be regarded as unworthy of notice, that is connected with the compoſitions, or illuſtrative of the habits, of an eminent writer; and we ourſelves have heard ſeveral, from the mouths of Ramſay's acquaintance, which, although eminently characteriſtic of the peculiarities of the poet, we yet look for in vain in the preſent account. As inſtances in point, we ſhall mention only two; but the authority, on which they are given, may be relied on as authentic.

By thoſe beſt acquainted with Ramſay it was generally believed, that, in his moſt popular pieces, he was indebted for aſſiſtance to his literary friends, and, in particular, to Preſton, and the two Hamiltons, more than he was willing to allow. Preſton was by profeſſion a writer (i. e. an attorney in Scotland); but he was a man of genius and a poet; and, in point of education and accompliſhments, greatly ſuperior to Ramſay. Being more devoted to the celeſtial ſiſters, than to the irkſome habits of application and induſtry, he of courſe continued

tinued poor, while his friend Allan gradually roſe to fame and opulence. Inſtead of the ample pecuniary rewards, to which he conceived his frequent contributions had entitled him, he was indignant at receiving nothing more than a formal invitation, now and then to dinner, from the purſe-proud bookſeller; an occaſion, on which the ſame bookſeller delighted to play off all the airs and ſelf-ſufficiency of the dignified patron of inferior merit. On one of theſe occaſions it was, when Ramſay was boaſting how much money he had got by his muſe, and was recommending to Preſton, in order to better his circumſtances, to publiſh, and try a ſimilar courſe, that the latter thought it ſalutary to remind his friend of the meanneſs of his former trade, as well as the importance of the obligations, that, in many of his productions, he owed both to himſelf and to others. This, therefore, he did by repeating, on the ſpot, the following verſes; which, though of no great merit in themſelves, yet, as an extemporaneous effuſion, are by no means contemptible: and we record them here with the greater willingneſs, as they furniſh an undeniable proof againſt the ſentiment of our biographer, that a wig-maker and a barber were occupations moſt certainly "*co-incident* in that age."

To trim the beard of its excreſcent hair,
Was mighty Allan's firſt, though humble care;
Then foreign locks to curl, and dreſs the head,
To that ſublime employment did ſucceed.
At laſt, when ven'trous grown, the barber tame
Uſurp'd the wit's and poet's prouder name,
Verſes in ſhoals, from hands as various flow'd,
As hairs from beards by his keen razor mow'd.
Yet, had he theſe compos'd, and not compil'd;
Had the true father own'd each righteous child;
Like other bards, he would have gain'd the bays,
But graſp'd, for ſolid pudding, empty praiſe.

It is neceſſary to inform the mere Engliſh reader, that "righteous;" in the Scottiſh dialect, ſometimes is put for "rightful;" and that "to dreſs the head," ſignifies, not an operation of ſurgery, (although ſurgeons and barbers were antiently an aſſociated profeſſion) but merely "to dreſs, or comb the hair."

To teaze his friends, and particularly his patrons, with copies of verſes, was alſo among the foibles of the poet. Burnet, who had exhauſted his powers to extol Ramſay in verſe as "the Britiſh Virgil," and who had, in his turn, by the Britiſh Virgil been as liberally bepraiſed, began to grow weary of this reciprocation of flattery. Accordingly, when Allan compoſed one of the well-known epigrams preſerved in his works, and ſent it to his friend, he was anſwered in a ſtyle of no ſmall aſperity and coarſeneſs by the ſecretary to the admiralty; inſomuch that it had well nigh put a period to their friendſhip. Ramſay's Epigram, which had merit, was as follows:

On

On receiving a present of an Orange, from the Countess of Aboyne.

Now Priam's son thou may'st be mute,
For I can bauldly brag* with thee:
Thou to the fairest gav'st the fruit,
The fairest gave the fruit to me.

To this Burchet most uncourteously sent for answer:

As Juno chaste, as Venus kind,
She may have been who gave the fruit:
But had she had Minerva's mind,
She ne'er had gi'ent to sic a brute!

And the retort, we may believe, would be the more severely felt, that, in the concluding line, the Englishman had affected to imitate the native dialect of the poet.

In the second place, as to style. Of all the imitators of the Johnsonian period the present writer seems to us to be one of the most unhappy. What Quintilians say of the herd of Seneca's imitators may, with the same justice, be applied to him: "*Placebat* (Seneca) propter sola vitia; et ad ea se quisque dirigebat effingenda quæ poterat." Stiff and affected without elevation, and harsh and dissonant without strength or energy, he successfully aggravates the vices, without attaining the virtues of his master. What will a reader of classical taste say to such examples as the following? The same disposition for (to) sociability prompted him (Ramsay) to count the society of clubs, during *a clubical period.*" P. 9. "He found, in William Hamilton of Gilbertfield, a genius *analogous* to his own; who, having congenial propensities, readily entered into *a reciprocation of metrical epistles.*" P. 16. "The gentle shepherd could have been only produced by art co-operating with genius, in a moment *propitious for* (to) *shepherdish poetry.*" P. 34. "His wife, who died in 1743, seems to have passed to her grave without an elegy, because the loss was *too afflicting for loquacity to deplore.*" P. 48. "But, after a while, he attracted, by his *facility and naturalness*, the notice of persons of higher rank, and better taste" P. 15. This we sincerely hope will, in due time, be done also by our biographer; when he has sedulously corrected the vile and disgusting affectation of which we complain; and when he has clearly seen, as we likewise trust he will see, the folly of an attempt to bend the bow, without possessing the vigour, of Achilles.

In order to shew him, that we do not find fault with his style, in matters of taste merely, which, in some degree, must always be arbitrary, we will subjoin a few instances of actual incorrectness, and want of grammar: and these, surely, must appear the more remarkable in a person, who professes so avowedly to tread in the footsteps

* "Bauldly brag," we have good authority to believe was Ramsay's original reading, and not "blythly boast," as it stands in this edition; an expression much more tame and unappropriate.

of

of, perhaps, the *correcteſt* writer in our language. "When *the nobleſt* verſion of the Iliad appeared, Ramſay read it thrice over." P. 12. Among what verſions is this the nobleſt? Poſſibly we might gueſs at the meaning of ſuch a ſentence: but either there is an aukward affectation of a Latiniſm, which has never yet been naturalized; or elſe an ellipſis is implied, far more violent than can be tolerated in Engliſh. "This perſon muſt be diſtinguiſhed from Hamilton of Bangour, a poet of *a higher quality*, who was alſo connected, by his good offices, with Ramſay." P. 17. A poet of "higher quality" may be ſaid, if the author means rank or eminence; but the noun "quality," with the indefinite article prefixed to it, is generally applied to ſome peculiar property in an inanimate object: thus, we ſay cloth, or paper, of *a* higher or ſuperior quality. "The ſame writer ſpeaks of King James's Schort Treatiſe, as at once curious, *though* ſtupid." P. 25. It ſhould have been written, at once curious *and* ſtupid.

From the following inaccuracies, not of grammar, but of idiom, the biographer betrays his country, which we eaſily perceive to be North of the Tweed. "The learned *miniſter* (we ſuppoſe one of the authors of the ſtatiſtical account of Scotland) who writes the account of Crawford-moor, claims no peculiar honour from the birth of Ramſay, in that mountainous diſtrict." P. 6.—that is, learned clergyman;—Miniſter is now ſeldom uſed in England in this unqualified ſenſe, although it is found ſo applied in the prayer-book. In Scotland, we underſtand, that the practice is otherwiſe: but any Engliſhman who read the ſentence, and ſaw no collateral circumſtance tending to point out what deſcription of miniſter the author intended, might naturally miſtake it for a miniſter of ſtate. "Indigent perſons of the ſame *ſhire*." P. 9. that is, county. Shire, in the ſame manner, is ſeldom, or never uſed in England, except in conjunction with the name of ſome diſtrict: thus we ſay, Leiceſterſhire, Yorkſhire, &c. "After a while, the eaſy club, affecting great independence, reſolved to adopt Scottiſh patrons, *in place of* Engliſh names." P. 10. It ſhould have been *inſtead of* Engliſh names. This Scotticiſm is very common. A man came in *the* place of his father, may, however be ſaid in good Engliſh, when the expreſſion is without a figure, and the definite article is prefixed. "Lady Wardlaw was buried in the family vault, *within* the church of Dumfermline." P. 32. That is, *in* the church of Dumfermline. In Scotch proclamations we have had frequent occaſion to obſerve this idiom. e. g. To all and ſundry the magiſtrates *within* the ſhire of Edinburgh, &c. To theſe examples we were about to add a few more of this writer's miſapplication of the prepoſitions, a fault very common with his countrymen; but we fear our readers will be ready to cry out *ehe! jam ſatis eſt!* We requeſt, however, they would bear in mind, that *correctneſs of expreſſion*, and *preciſion of thinking* are far more intimately connected, than moſt perſons, even writers by profeſſion, are diſpoſed to believe. It is on that account that we hold

it

it to be our duty, on occaſions like the preſent, where a pompous correctneſs is affected, but where real inaccuracy is diſplayed, even to deſcend to minuteneſs of criticiſm; and, by pointing out, from time to time, ſuch glaring blemiſhes in ſtyle, uſefully to operate on the public taſte. Of the talents, and particularly of the induſtry of the preſent biographer, we have no mean opinion (although a little more mean, perhaps, than is entertained by that biographer himſelf); and we therefore think, that he may be inclined to take what we have ſaid in good part. In regard to imitations of the ſtyle of Johnſon, we willingly hope that the period is now at hand, when they will probably be managed with greater taſte and diſcrimination, than uſually have been diſplayed. What we can always tolerate, and oftentimes admire, in ſo original a writer, will ſit at beſt but ungracefully on moſt of his imitators: and ſomething more is requiſite, than the mere aſſumption of the *lion's ſkin*, in order to command that deference and reſpect, which are rightfully beſtowed on the monarch of the foreſt. In looking up with veneration, as *we* moſt ſincerely do, to a man, who has ſo eminently added to the copiouſneſs, as well as the accuracy of the Engliſh tongue, let us imitate his vigour, while we avoid his pedantry; and rejecting the *ſuperfluous decorations* with which his nervous eloquence is ſometimes encumbered, ſtrive to emulate the variety, and catch the muſic of his periods.

In the third, and laſt place, we feel it incumbent on us to declare, that pleaſed, as we are, to ſee ſo elegant, and, in many reſpects, ſo uſeful an edition, as has now appeared, of Ramſay's works, we utterly condemn the injudicious reprinting of ſeveral pieces, which, as has been ſaid above, we had hoped were long ſince conſigned to merited oblivion. The ſentiment held forth by the great ſatiriſt of antiquity,

> *Maxima debetur puero reverentia* . . . . . .
> *Nil dictu fœdum, viſuque hæc limina tangat,*
> *Intra quæ puer eſt,*

we muſt conſider as a maxim of high importance as to boys, but, in regard to the young of the other ſex, as ſtill more indiſpenſable. That acute obſerver clearly ſaw, and as nobly laboured to ſtem, the torrent of diſſoluteneſs, which, in his time, was about to overwhelm a great and luxurious people: and we, alſo, in theſe days, and in our own ſphere, ſhall ever do what in us lies, to keep pure the ſources of *moral*, as well as *political* information, or at leaſt to point out, to the young and unwary of both ſexes, where either ſeem to us to be doubtful or corrupted. The *intentions* of the preſent editors, for ought we know, may be pure and upright. We ſhall not, therefore, diſgrace them, by claſſing their well-meant labours with thoſe of a Cleland or a Lewis, a Godwin or a Volney; but we ſhall only aſk them, if they have ſons, and ſtill more if they have daughters, whether they would be anxious to recommend, to their peruſal, this *their own* edition of a popular poet? What think they, for example,

as a ſchool for delicacy, of the pieces entitled "an Elegy on John Cowper," "Lucky Spence's laſt Advice;" or "an Addreſs of Thanks from the Society of Rakes;" not to mention the dull, and fulſome verſes to Ramſay, by his friend Joſiah Burchet, ſo needleſsly retained in front of the *teſtimonia?* We are aware that theſe gentlemen will aſk us, in their turn, what propriety there would have been, in giving to the world an incomplete edition of their favourite author, becauſe the ear of modeſty might perhaps be ſhocked at a few of his pieces; but of which the defects or blemiſhes are ſo greatly overbalanced, by the ſuperior merit of other parts of his writings? We anſwer, that, on *this* very account, there is the greater cauſe to apprehend the miſchief: and they themſelves muſt be convinced, that it is by the beauty and reputation alone of the Gentle Shepherd, that ſuch deteſtable traſh could ever have any chance of being buoyed up into notice. It is true, in editing an antient claſſic, the *Opera Omnia* will by the ſcholars always be preferred to the *Opera purgata*; and for this obvious reaſon, that after every monument of the claſſical languages has been carefully preſerved, on impartially contemplating them, we have ſtill cauſe to wiſh for a more ample diſplay of their powers, and a more various illuſtration of their analogies. But with living languages, and modern authors, the caſe is widely different. As to Allan Ramſay, in particular, it is notorious, that, unlike too many of our own poets, who have given charms to licentiouſneſs, and united ribaldry with wit, his genius, in ſuch attempts, uſually forſakes him; and nearly in proportion as he is coarſe or indelicate, he becomes languid, and ſpiritleſs, and contemptible. If the editors in queſtion, therefore, by their ill-judged induſtry, have helped to corrupt the morals of their readers, they have certainly not contributed to the fame of the poet.

At the concluſion of the life we are told, that Ramſay, though without learning himſelf, cultivated the acquaintance of the learned, and, among others, that of Ruddiman, without doubt one of the moſt accompliſhed ſcholars of his time. Ruddiman, he ſays, was always willing "to ſpare, to the needy and helpleſs, a part of his own ſtores of claſſic lore," and uſually furniſhed his friend with Greek and Latin mottos, which the latter prefixed to his different pieces; but theſe, in the biographer's judgment, being unſuitable to ſuch poems, from ſuch a bard, have been excluded from theſe volumes. "Scholars," he adds, "did not want them, and the unlearned wiſh ſuch obſtructions out of their way." As we have already differed ſo widely, in our moral, as well as literary taſte, from this *Johnſonian* writer, it will not ſeem ſtrange, in regard to our opinions on this point, that there ſhould alſo be found ſome diſſimilitude. With ſubmiſſion to him, we confeſs our partiality to mottos, when well ſelected: and ſince he has been otherwiſe ſo ſcrupulous in keeping, as he found it, *every* relique of his author, we muſt think, that he would have gratified the public, although at the expence of his prejudices, had he as ſcrupulouſly preſerved the poetry of Ramſay, adorned and recommended by the erudition of Ruddiman.

Our

Our remarks on this publication have now extended to an unuſual length. Should it ſeem more conſiderable to any, than was either demanded or deſerved by the mere re-appearance of the works of a well-known writer, we truſt that our apology will be found in the importance of the doctrines we have taken occaſion to inculcate. In our next Number, we ſhall with ſincere pleaſure, drop the laſh of reprehenſion, and introduce, to the notice of our readers, the very maſterly eſſay on the writings of Ramſay, than which, it muſt be confeſſed, we have, of late years, ſeen nothing more replete with ingenious criticiſm, or more conſpicuous for purity of ſtyle.

(To be concluded in our next.)

Political Eſſays on popular Subjects. 8vo. Pp. 142. 2s. 6d. Chapple. London. 1800.

IT is not ſuſpected by mankind how much of their infelicity proceeds from ignorance. That they are dreadfully deficient in the *practice* of their duty, is a truth univerſally acknowledged. But thoſe who, without ſcruple, aſſent to this truth, ſeldom take into the account that an ignorance of duty is one great cauſe of its violation. What then, it will be ſaid, are men in this civilized age ſo uninſtructed as not to be acquainted with the obligations, which religion and morality impoſe upon them, and which are eſſential to their virtue and their happineſs? To this it may be anſwered that in one branch of thoſe obligations, that which reſpects their private relations as individuals, education muſt be unuſually deficient, if it do not convey an adequate degree of information, to direct their conduct; though even here it is to be lamented, that little care is taken to render their habits and diſpoſitions conformable with the knowledge, which they are taught to imbibe. But there is another branch of obligations, in which a general ignorance prevails; we mean that which relates to the civil, or, as they may be termed, the political duties of men; duties which ariſe out of their characters as members of a ſtate, and as ſubjects to government. The importance of theſe duties is not inferior to that of the preceding ones; their obſervance is no leſs poſitively enjoined by divine as well as by human laws; and their violation is fraught with ſtill greater danger and miſchief. For as they involve the connection which unites all the members of a ſtate, in proportion as they are diſregarded, that connection muſt be inſecure; and the general contempt of them muſt be ſubverſive of all law and government.

It is alike lamentable and aſtoniſhing that duties ſo important, and the violation of which leads to ſuch dreadful conſequences, ſhould be ſo little known. But ſtrange as it may ſeem, the bulk of mankind are brought up in an almoſt total ignorance of theſe duties. To account

fully for ſo groſs a neglect, would require a more copious diſcuſſion than our limits allow us to enter upon; ſuffice it to ſay that the *ordinary* habits of ſubordination, co-operating with the authority of government and laws, are ſufficient in *ordinary* times to preſerve the general tranquillity; and, therefore, the neceſſity of inculcating the obligation of duties, the violation of which, however miſchievous, can but ſeldom occur in any alarming extent, is not ſufficiently obvious to render ſuch inſtruction a regular part of education. The conſequence is that when thoſe *extraordinary* periods arrive, in which a wild ſpirit of licentiouſneſs and turbulence threatens to ſubvert the very foundations of ſocial order, mankind are totally unprepared for them; and, for want of underſtanding their true intereſts, they are eaſily excited to fanaticiſm and violence, and rendered the inſtruments of their own deſtruction.

It is not, however, ignorance alone which is the cauſe of ſuch miſfortunes. The mind of man is not calculated to be an entire blank with regard to any matter of univerſal intereſt and concern. In the abſence of true knowledge, error will certainly uſurp her place. And on all ſubjects of a political nature mankind are, in an extraordinary degree, expoſed to error. For ſuch ſubjects are apt moſt violently to excite the paſſions, to produce party contentions and animoſities, and to render reaſon the ſlave of prejudice. But a ſtill more copious ſource of error ariſes from wilful and corrupt perverſion. At all times there exiſt, in ſociety, a number of factious men, who, to gratify their ambition, are ready to employ any means, however deſperate and deſtructive; means which, if they were to have their full effect, would render that power which they are directed to attain, altogether precarious and inſecure. Such men are engaged in a conſtant ſtruggle with thoſe who hold the reins of government; and, in order to ſucceed in the conteſt, they neglect nothing to weaken and overwhelm their antagoniſts. For this purpoſe they are raſh enough to attack the very foundations of ſociety; they propagate notions which are ſubververſive of all government; they toaſt at their clubs, and they proclaim by their harangues, the ſovereignty of the people; and they endeavour to obtain the aſſiſtance of the multitude, by teaching them that they are ſupreme; that they are under no obligation to obey their rulers; that they have a natural and impreſcriptible right to caſhier their governors, and to change their government at pleaſure; and that their freedom conſiſts in the occaſional exerciſe of ſuch a right. Thus do the moſt miſchievous errors, by being inceſſantly repeated, obtain a general currency; and meeting with no reſiſtance from ſound fundamental principles, they become the eſtabliſhed ſyſtem of a very large portion of mankind.

To counteract the pernicious influence of ſuch errors, which are always dangerous, and which, may be deſtructive—which are the conſtant tools of faction, and the moſt potent inſtruments of anarchy—is one of the nobleſt taſks which can be ſuggeſted by the warmth of benevolence, or which can excite the ardour of patriotiſm. Towards the

the accompliſhment of that taſk, we have ſeldom witneſſed ſo able and judicious an effort as in the work now before us. We feel that we are rendering an important ſervice to ſociety in promoting the general peruſal of this tract; and it is the ſtrong ſenſe we entertain of the utility for which it is calculated, that has induced us to be ſo copious in the remarks, by which we have introduced it to the attention of our readers.

The author has taken the moſt effectual mode of combating error, by reſorting to firſt principles. It is uſeful, and, indeed, neceſſary, in order to reclaim mankind, to point out the miſchiefs which they have brought upon themſelves, by their alienations from the paths of rectitude and wiſdom. It is, however, attended with conſiderable difficulty to make them diſcern the connection between cauſe and effect, particularly when, for that purpoſe, it is neceſſary to employ a long chain of deduction. But by a reference to firſt principles, the evil is attacked at its ſource; the mind is enabled, with very little exertion, to judge for itſelf upon matters, which before might ſeem beyond its comprehenſion; and it is furniſhed with a preſervative, in future, againſt fraud and fallacy. It is wonderful, indeed, what advantages may be derived from this mode of ratiocination. For the fundamental principles, which involves the welfare of mankind, are ſo ſimple as to be intelligible to the moſt ordinary underſtanding; each of them is applicable to, and explanatory of, an indefinite, and it might almoſt be ſaid an infinite number of caſes; and they are ſo obvious as to appear incontrovertible to every mind, which is not under the abſolute dominion of prejudice; indeed, the moral ſenſe, which is implanted in the human heart, at once recognizes their authority. The great Author of our being has thus taken care that whatever is eſſential to our happineſs, ſhall be within our reach. But neglect, preſumption, and perverſeneſs often defeat his deſigns in our favour, and, by ſacrificing our moſt valuable privileges, expoſe us to wretchedneſs and ruin. The ſeaſon for cultivating good principles is neglected, and moſt men arrive at maturity without any knowledge of their political duties; nay without being aware that they have any ſuch duties to perform. They are thereby expoſed to become the dupes of artifice and ſophiſtry; and falſe principles, calculated to flatter their vanity, and appearing to conſult their happineſs, gain ready admiſſion into their minds. Thus the ſoil which, with proper care, would have produced a rich harveſt of nutritious grain, is overrun with rank and noxious weeds. A very little conſideration muſt convince every one that this is the proceſs, by which the ſocial world has been brought to its preſent ſtate of unexampled calamity and danger. Happily ſuch a ſtate, dreadful and portentous as it is, poſſeſſes one advantage which does not attend a ſeaſon of tranquillity—it is peculiarly favourable for reflection. The mind, ſoftened by adverſity, acquires a more ſerious caſt—it becomes diſpoſed to liſten to admonition—it is even open to conviction. At ſuch a time, therefore, the labours of the judicious may be exerted with peculiar advantage, by

expoſing the fallacy and the pernicious tendency of thoſe falſe principles, which have produced ſuch miſchievous conſequences; and by enforcing thoſe ſound fundamental principles, the prevalence of which would have afforded ſecurity againſt the exiſting evils, and have bleſſed the world with repoſe and happineſs. This being the object of the preſent work, the author begins, with peculiar propriety, by a diſquiſition on the importance of "firſt Principles," which is the ſubject of the firſt chapter. He juſtly obſerves that—

"The benighted traveller looks anxiouſly forward to the light which may direct his footſteps in ſafety through the bewildering ſhades and unexplored receſſes of the foreſt; The mariner views, with attentive eye, the needle, ever conſtant to its inviſible ruler in the north, and ſteers ſecurely by its guidance through the dangers of the trackleſs ocean; but, in the moral world, men are frequently content to wander through the foreſt of uncertainty, and to be toſſed on the waves of life, without ſearching for a ſteady light to illuminate their paths, or a guide to direct their courſe."

This difference he thus explains.

"Reaſon is nothing more than the power of comparing our ideas, and deducing inferences for the purpoſe of inſtruction; but this compariſon implies the exiſtence of a ſtandard to which we may refer, and according to which we may decide. All men muſt have ſome ſtandard for the direction of their judgement, but it will vary with the degrees of their knowledge and reflection.—

"How can we reaſon but from what we know?"

"It is frequently aſſumed without examination; ſometimes from the opinions of a leading character; ſometimes from the common opinions of the world, and often from ſome intermediate propoſition readily admitted as a criterion in its popular ſenſe, but not carried back, as it ought, to the original ſtandard from whence it is ſuppoſed to be derived. Of the victims of madneſs it has frequently and juſtly been aſſerted, that they reaſon right upon wrong principles. It is poſſible, therefore, to reaſon, and to reaſon ably, without advancing to the diſcovery of truth.

"Hence, then, ariſes the greateſt, the moſt important, though not the moſt obvious, difference between man and man. Some, through ignorance, are incapable, and more, through indolence and want of reflection, are regardleſs of looking back to thoſe Firſt Principles, which form the true ſtandard of reference and deciſion."

After juſtly appreciating the various endowments of the mind, which are moſt eſteemed by men, he ſays, with equal force, and juſtneſs that—

"Wiſdom conſiſts in the poſſeſſion of a ſtandard by which we can eſtimate the value of all things within the range of our comprehenſion, and regulate the conduct of life."

The following diſtinction deſerves particular attention.

"The difference is obvious between thoſe firſt principles which reſpect the conduct of the individual, and thoſe which form the foundation of a ſcience. The former are neceſſary to all; the latter are requiſite only for thoſe who

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are called to the ſtudy and exerciſe of that particular ſcience, and are uſeful to others only as they are adopted among the grounds of general knowledge, and employed for the advantage of mankind. The peaſant may poſſeſs the former. He is graciouſly furniſhed with the means of acquiring them. He can read, or he can liſten to the voice of truth, and to this ſacred ſtandard he may refer for inſtruction. The peaſant with theſe principles is wiſer than the ſubtleſt arguer without them."

The author ſhews himſelf well acquainted with the character of the preſent age, when he ſays that—

" A general diffuſion of the loweſt ſpecies of knowledge, a daſhing ſtyle of compoſition, a tinſel ſort of eloquence, together with a deficiency of ſolid thought, a want of logical precition, and an ignorance of original principles, mark the features of the times with colours too glaring to be miſtaken, with foreign tints which ſhame the modeſt ſimplicity of nature, and diſguiſe the genuine dignity of truth."

Reſpecting the origin, progreſs, and effect of erroneous opinions on political ſubjects, the following obſervations deſerve the particular attention of thoſe perſons, who ſuffer their notions on ſuch ſubjects to be formed without reflection, or to be derived from the ſpecious and captivating addreſſes of popular declaimers.

" There are generally a ſet of opinions floating looſe in the world, adopted without conſideration, and uttered without thought, which have been handed down in the ſame form, from age to age, and received as eſtabliſhed maxims by the unthinking, and the indolent. Many of theſe are ſpecious ſophiſms, employed only by the eloquent orators of the day, as they ſuited their addreſſes to the paſſions of the populace, and favoured their oppoſition to ſome exiſting evil, or ſome preponderating power. Though unable to bear the teſt of ſtrict examination, they have never been refuted and expoſed, merely becauſe the preſſure of no peculiar circumſtances has called for their refutation or expoſure. Theſe maxims are eagerly ſeized by the conceited ſmatterers in knowledge, and the ardent ſpirits of turbulence and faction. They are magnified into undeniable axioms, and ſelf-evident truths. They are expanded into gigantic ſhape, and diſplayed before the eyes of the people. They are ſharpened or rounded into weapons of attack, and this artillery is charged with every inflammable ſubſtance which malice or ingenuity can furniſh. The watch-word of conſpiracy is given out—the trumpet of ſedition is ſounded—and the enthuſiaſtic demagogues hurry their deluded followers into battle with eſtabliſhed uſages and conſtituted authorities, undiſmayed, though the hoſtile forms of wiſdom and experience are drawn out in array againſt them. If the ramparts of the fortreſs they attack are neglected or decayed—if the works are weakly defended, or difficult of defence, down falls the edifice with a mighty ruin, and ſhakes the aſtoniſhed earth around. But if the venerable fabrick be conſtructed of more durable materials, and its garriſon be vigilant and ardent in its defence, it frowns unhurt at the impotent attack, and bids defiance to all the ſtorms which aſſail it. Yet not even in this caſe eaſily diſcouraged, though baffled in his firſt attempts, the practiſed enemy, perhaps, only changes his mode of warfare, and lays aſide the open front of hoſtility for the ſecret ſap and the inſidious mine."

The ſecond chapter conſiſts of a moſt valuable eſſay on liberty—a ſubject, which more than any other, has excited the paſſions, and bewildered the reaſon, of mankind.

Whoever pays any attention to what is paſſing on the political theatre, will readily ſubſcribe to the following remark.

"Were we to liſten to the declamatory arguments of popular orators, we ſhould be taught to believe that the eſtabliſhment of Liberty alone was the proper end and deſign of government. No other object is ever held up by them to admiration, no higher good is ever propoſed for acquiſition. They are convinced that this mode of addreſs is the ſureſt paſſport to the hearts of the people; and the appeal is made ſo frequently, and with ſo much enthuſiaſm, that they ſometimes argue themſelves into a perſuaſion of the truth of the doctrines which they have ſo eloquently maintained. But, ſurely, it requires no very great portion of diſcernment and reflection to diſcover the falſehood of ſuch an abſtract poſition, and even be brought to wonder at its detected abſurdity."

This is one of thoſe errors which have chiefly contributed to ſocial infelicity, and the author gives it a moſt complete refutation. He admits that "the true end of government is the public good, or the general happineſs of the community." But to produce that end, he ſhews that it muſt operate by means of reſtraint—the very name of government, he obſerves, "implies controul upon the actions of men." It is, therefore, in its eſſence, "incompatible with the poſſeſſion of abſtract liberty."

"Reſtraint, therefore, is the firſt and moſt eſſential quality of government. It is inſeparable from its nature—it is government itſelf."—"Such alas! is the wide extent of vice and folly, of ignorance and error, that the majority of mankind muſt be ſubject to perpetual controul. In a ſyſtem well conſtructed, and well adminiſtered, this controul operates ſo inſenſibly, that it is ſometimes overlooked, and ſometimes attributed to the power of human reaſon over human conduct; but alter the ſyſtem, aboliſh the government; and the neceſſity for exterior reſtraint becomes dreadfully apparent. All wiſe and good men, therefore, look up to government with an eye of reverence and awe. They conſider it in ſome reſpects as a ſacred ſubject, and they fear raſhly to lay their hands on the ark of venerable authority."

The author then ſhews, by a happy and beautiful mode of illuſtration, that the power of controul, which is eſſentially inherent in government, is the real ſource of true and ſalutary freedom.

"But if reſtraint be thus requiſite for man, and ſubmiſſion be a duty incumbent upon him, what becomes of the fair form of freedom, who lately preſented herſelf to our ſight, attired in all her ſeducing graces, attracted our love and admiration, and claimed a precedence among the principles of government? Is not her image baniſhed? Is not her nature annihilated by the preſence of reſtraint? No, her ſerene and virtuous power riſes from the midſt of fetters with unincumbered dignity; and converts the chains of controul into the wreaths of pleaſure: nay, paradoxical as it may appear, the freedom which conduces to happineſs regards reſtraint as her parent, companion, and friend

friend. If reſtraint be directed to the attainment of its proper object, the public good, it will ſtay the hand of oppreſſion, defeat the deſigns of fraud, deſtroy the combinations of tyranny, and check the numerous evils of vice; but will it not, in ſo doing, give freedom of action, and ſecurity of poſſeſſion, to the juſt, the peaceable, and the innocent; and can ſuch freedom be enjoyed without ſuch reſtraint? The anſwer is obvious:—Under the protection of a good government, the virtuous man walks through the priſon of the world unmoleſted and unhurt; but liberate the captives of vice, and he would be aſſaulted, plundered, and abuſed.'

"Liberty then, in the firſt place, muſt be conſidered as the conſequence of reſtraint. General Liberty is the effect of reſtraint upon every individual; particular liberty is the conſequence of general reſtraint: it looks up to government as its author, to law as its guardian. Independent of a ſyſtem of Law, the Liberty of a nation is an empty ſound."

The remaining part of this work contains two chapters; one on Democracy, and the other on the Party Denominations of Whig and Tory, both of which we ſhould be happy to notice more particularly. But we hope we have ſaid enough to give our readers a general idea of the merit and utility of the publication, and to induce them to give it an attentive peruſal. The ſtile is clear, nervous, and correct. We obſerve with great pleaſure, that the author has it in contemplation to proceed further "in the execution of his plan."

A Practical Improvement of the Divine Counſel and Conduct; attempted in a Sermon, occaſioned by the Deceaſe of William Cowper, Eſq. preached at Olney, 18th May, 1800. By Samuel Greatheed. 8vo. Pp. 47. 1s. Newport Pagnel. Wakefield. Williams. London.

IT is impoſſible for us to deſcribe the mingled ſenſations of pain and pleaſure, diſguſt and ſatisfaction, which the peruſal of this diſcourſe excited in us. As a compoſition, it has all the defects which might be expected in an *extempore* harangue, delivered before an *independent* congregation, by *the Lord knows who*, educated and ordained *the Lord knows where*. It is, by turns, pious, awful, ridiculous, ſenſible, ſilly, elevated, colloquial, vulgar. Our feelings have nevertheleſs been greatly intereſted by it, ſince it contains many melancholy traits of character in an eminent writer, who was not altogether unknown to us, the author of *the Taſk*. The biographical part, therefore, of the ſermon we will give to our readers, as briefly as may be; interſperſing facts and obſervations, which we are able to furniſh from our own knowledge and recollection. We begin our extracts in p. 10. at the commencement of a paſſage for which we muſt ſuſpect that the author is indebted to a pen more able than his own. If we do him wrong, we can only ſay, in reproof of his general negligence, *O ſi ſic omnia*. But to Mr. Cowper,

"Born of amiable and reſpectable parents, of noble affinity, and connected with perſons of great *worldly* influence, his advancement in temporal affluence

affluence and honour ſeemed to demand no extraordinary mental endowments. His opening genius, however, diſcovered a capacity for elegant literature; and he enjoyed the beſt advantages for improvement. With uncommon abilities, he poſſeſſed a moſt amiable temper; and he became not only the darling of his relations, but beloved and admired by his aſſociates in education; ſome of whom, with inferior proſpects, have ſince riſen to diſtinguiſhed reputation, and even to the higheſt profeſſional rank!"

Alluſion is here evidently made to the intimacy which ſubſiſted through life between Mr. Cowper and Lord Thurlow. To the peer, we believe the poet to have been principally indebted for the royal penſion beſtowed on him ſome time previous to his death. In the ſucceſs of his ingenious friend, we know that the Chancellor felt himſelf peculiarly intereſted; and it is a circumſtance which ought to be recorded, that while *the tranſlation of Homer* was going forward, he could relax from the ſeverities of office, to communicate to his poetical correſpondent his private remarks as a man of reading and taſte.

"But the towering hopes which were naturally built on ſo flattering a ground, were undermined at an early period. From childhood, during which he loſt a much-loved parent, his ſpirits were always very tender, and often greatly dejected. His natural diffidence and depreſſion of mind were increaſed to a moſt diſtreſſing degree, by the turbulence of his elder comrades, at the moſt celebrated public ſchool in the kingdom!"

Mr. Cowper was bred at Weſtminſter ſchool.

"When (at mature age) he was appointed to a lucrative and honourable ſituation in the law, he ſhrunk, with the greateſt terror, from the appearance which it required him to make before the Upper Houſe of Parliament. Several affecting circumſtances concurred to increaſe the agony of his mind, while revolving the conſequences of relinquiſhing the poſt to which he had been nominated."

Mr. Cowper was one of the *ſhyeſt* of mankind; yet was he deſtined, by want of proper feeling and diſcernment on the part of his friends, to fill a conſpicuous poſt in the Houſe of Lords. A blunder of the ſame kind was committed, by the admirers of Mr. Addiſon, when he was appointed one of the Secretaries of State. Mr. Cowper (as we have heard the ſtory) when the office, to the reverſion of which he was to ſucceed, became vacant, ſecreted himſelf, and was no where to be found. When the office was filled, he again made his appearance; but with a boſom in which there was no peace, becauſe he had ſpontaneouſly deprived himſelf of an independent ſituation in life, at a time when it was his wiſh to have made the object of his attachment happy, by an offer of marriage. Such is the tale of his incipient ſufferings, as it has been related to *us*. Under ſuch impreſſions,

"He wiſhed for madneſs, as the only apparent means by which his perplexity and diſtreſs could be terminated. A deſperation, of which few among mankind can form a ſuitable conception, but which it may be hoped many will regard with tender pity, drove him to attempt ſelf-murder!"

Our

Our readers will recoil with aſtoniſhment. Their pity they certainly will not refuſe to the devoted ſufferer. Nor will they feel leſs honeſt indignation than ourſelves, that a man of feelings ſo exquiſite, whoſe nerves were more tender than the fibres of the moſt delicate *mimoſa*, ſhould have been ſo inconſiderately expoſed to pain, by thoſe who ought to have guarded his highly ſenſitive conſtitution from injury, inſtead of having ambitiouſly expoſed it to the touch of rudeneſs. To this fooliſh circumſtance alone, ſhall we ever aſcribe the greater part of that infelicity, under which the unfortunate poet laboured to the lateſt hour of his life.

"The manner of his preſervation in life, or rather of his reſtoration to it, indicated an unuſual interpoſition of Providence. His friends no longer perſiſted in urging him to retain his office. It was reſigned; and with it his flattering proſpects vaniſhed, and his connexions with the world diſſolved."

We know not the particulars of the attempt on his life, and how he was preſerved from deſtruction; nor have we ever underſtood that he was in actual poſſeſſion of the place reſerved for him. If *far other expectations* were entertained by his friends, they ſeem not to have been ſenſible, that the firſt thing to be conſidered in determining a young man's future occupation and profeſſion, is the degree of *fitneſs* and *capability* with which *nature* has endowed him. It is in vain to reſiſt obſtacles which *ſhe* has placed in the way: *expelles furcâ, tamen uſque recurret.* The relatives of Mr. C. were obliged to practiſe, at laſt, that forbearance, which good ſenſe ought to have taught them was requiſite at firſt: but, alas! how much miſchief was done, before they would be perſuaded to deſiſt!

"His manners were *in general* decent and amiable; and *the courſe of pleaſure in which he indulged himſelf* being *cuſtomary* with *perſons in ſimilar circumſtances*, he remained inſenſible of his ſtate as a *ſinner*, &c."

What reader will not be diſpoſed to conclude, from this paſſage, that the manners of Mr. Cowper, which were *in general* decent and amiable, were alſo *ſometimes* indecent and unamiable? Who will not imagine, that he ſuffered himſelf to be carried away by the vortex of diſſipation and vice, with as much indifference as the gayeſt libertine that ever lived? Yet does his biographer quaintly add, ſome twenty pages afterwards:

"So if any of you think, that becauſe Mr. Cowper was ſo eminent a ſufferer he muſt have been *a ſinner above others*; I tell you, *no*..... I have good ground to believe, that *before* our deceaſed friend was brought to a knowledge of the Goſpel, *his conduct*, inſtead of being notoriouſly wicked, *was generally inoffenſive and amiable.* I have ſtill more reaſon to be convinced, that *ſince* he profeſſed the knowledge and love of Chriſt, *he never allowed himſelf in the practice of any thing that he apprehended to be contrary to the will of God.*"

It is incumbent on the preacher to explain this extemporaneous inconſiſtency.

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" He remained inſenſible of his ſtate as a ſinner, till he was brought to reflect upon the guilt of that action, by which he had nearly plunged himſelf into endleſs perdition. His mind was then, for the firſt time, convinced of the evil of ſin, as a tranſgreſſion of the law of God; and he was terrified by the apprehenſion, that his late offence was unpardonable in its nature. Inſtead of finding relief from reading, every book he opened, of whatever kind, ſeemed to him adapted to increaſe his diſtreſs; which became ſo pungent as to deprive him of his uſual reſt, and to render his broken ſlumbers equally miſerable with his waking hours. While in this ſtate, he was viſited by the late Rev. Martin Madan.

In our impatience at the firſt reading of this paſſage, we uncharitably wiſhed Mr. Martin Madan *at the devil*. But without conſigning him, in our more rational moments, to ſo warm a climate, we ſhall content ourſelves with pronouncing his apparition, at this critical moment, to have been a circumſtance the moſt unfortunate. The unhappy patient needed the aſſiſtance of a phyſician of the firſt order: his malady was too complicated, and too deeply ſeated, to be removed by an empiric. Accordingly, we find that Mr. C. inſtead of being made better, is inſtantaneouſly made worſe, by the intervention of this ſophiſtical, hypothetical, doating, polygamous confeſſor.

" *The following day* he again ſunk under the horrors of perdition; and that *diſtraction*, which he had ſought as a refuge from the fear of man, now ſeized him amidſt his terrors of eternal judgment. A vein of ſelf-loathing ran through the whole of his inſanity; and his faculties were ſo completely deranged, that the attempt which he had ſo lately deplored as an unpardonable tranſgreſſion, now appeared to him an indiſpenſible work of piety. He therefore repeated his aſſault upon his own life."

Such were the healing effects of Mr. Madan's religious medicine. We cannot but impute to *him* this ſecond attempt of the poet on his own life, as we imputed the firſt to his other friends: eſpecially when we are informed that the reaſon Mr. C. urged for ſuicide in this inſtance, was that the ſooner it was accompliſhed, *his future miſery would be the more tolerable!* We doubt not that *hell and damnation* had been flaſhed into the poet's face, after the manner of pages 37 and 38 of the ſermon before us. He was alſo probably inſtructed, as in p. 45, that " whom God *foreknew* as heirs of eternal life, he *predeſtinated* to be conformed:" he was initiated into certain narrow notions of *election* and *repudiation*, which make the gate of heaven more ſtrait and difficult to the ſinner, than the needle's eye to the camel.

" His purpoſe being again mercifully fruſtrated, he became at length familiar with deſpair, and ſuffered it to be alleviated by converſation with a pious and humane phyſician at St. Alban's, under whoſe care he had happily been placed. The comfort he enjoyed, induced him to prolong his ſtay at St. Alban's for twelve months after his recovery. He then retired, firſt to Huntingdon, and two or three years afterwards to this place [Olney] in order to indulge, amidſt rural ſcenes, thoſe religious pleaſures and occupations which experience had taught him to value, &c."

Here we reach a moſt curious period of our poet's life; a period in which

which he appears to have connected himself, without hesitation, with sectaries of every description; with the author of the discourse now before us, and with his *venerable* friend Mr. Newton, as he is stiled. The latter wrote the preface prefixed to a late edition of Mr. Cowper's poems, which fits like a patch of *dowlas* upon a robe of *lawn*. But we hasten to exhibit our bard, as a seceder from the Church, in which we cannot doubt of his having been brought up.

"At *your* stated meetings for prayer (would there were *such* in every parish*!) you have heard him, with benefit and delight, pour forth his heart before God in earnest intercession, with a devotion equally simple, sublime, and fervent; adapted to the unusual combination of elevated genius, exquisite sensibility, and profound piety, that distinguished his mind. It was, I believe, only on such occasions as these, that his constitutional diffidence was felt by him as a burden, *during this happy portion of his life*. I have heard him say, that when he expected *to take the lead in your united prayers*, his mind was greatly agitated for some hours preceding; but he observed, that his trepidation wholly subsided as soon as he began *to speak in prayer!*"

We think our pity will not be applied amiss, if we shed a small portion of it here. It shall be accompanied with no remark.—With a blush, and with a sigh, we draw the veil over these pardonable deviations of a mind, which seems to have been sported with by every gale, till it had no more steadiness than a feather. One little anecdote, however, of the poet, we must here communicate to our readers, which was for many years a riddle to us, till we were apprized of the non-conformity above-mentioned. A party of literati, among whom was Mr. Cowper, an eminent writer of poetical epistles, a celebrated Authoress, and a divine of the Church of England, spent a short time together in a country village. The reverend divine was requested by the minister of the place to give him a sermon. After much hesitation, he at length consented; and prepared himself with all the nicety and care requisite to render his discourse tolerable to the critical ears of the ingenious party with which he was associated. Sunday morning arrived, the bell summoned to the church which was very near at hand, the divine made his motion to proceed. Not one of the learned junto manifested the least inclination to follow him, till one of the bards politely offered to attend him *to the church door*. To the church door he accordingly attended him, and then withdrew to the company which he had left. In the mean time the fair writer proceeded with her novel, and Mr. Cowper *took his walk*. As this anecdote was related to us, some years ago, by the reverend preacher himself, we can vouch for its authenticity.

A third attack of insanity now overtook this unfortunate poet. We are told that he 'conceived some presentiment of this sad reverse as it drew near.'

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* We thank God, there are not: and we trust, there never will be. R.

" His mind became immovably fixed. He cheriſhed an unalterable perſuaſion, that the Lord, after having renewed him in holineſs, had doomed him to everlaſting perdition. He ſuppoſed himſelf to be the only perſon that ever believed with the heart unto righteouſneſs, and was notwithſtanding excluded from ſalvation. In this ſtate of mind, he ceaſed, not only from attendance upon public worſhip, but likewiſe from every attempt at private prayer: apprehending that for *him* to implore mercy, would be oppoſing the determinate counſel of God. Amidſt theſe dreadful *temptations*, ſuch was his unſhaken ſubmiſſion to what he imagined to be the divine pleaſure, that he was accuſtomed to ſay, " if holding up my finger would ſave me from endleſs torments, I would not do it againſt the will of God." It was only at ſeaſons, when (racked by the immediate expectation of being plunged into everlaſting miſery) his mind became wholly diſtracted, that he ever uttered a rebellious word againſt that God of love, whom his lamentable deluſion transformed into an implacable oppreſſor. His efforts at ſelf-deſtruction were repeatedly renewed; but they were ſtimulated by a ſtrong impreſſion that God had commanded him to perpetrate this act; and he even ſuppoſed that his involuntary failure in the performance had incurred the irrevocable vengeance of the Almighty! To this, and never to any other deficiency of obedience, have I heard him aſcribe his imaginary excluſion from mercy. P. 21.

" I argued with him on the impoſſibility that God ſhould command him to tranſgreſs his own law. He ſupported his opinion by this plea; that the force with which the impreſſion of ſuch a duty had been made upon his mind, was equal to that of any he had received from the truths of ſcripture. He alleged, in his vindication, the example of Abraham, who heſitated not to put to death his beloved and only ſon, at the command of God; and judging himſelf called in like manner to perform an extraordinary act of faith, he concluded that his failure was therefore an unparalleled offence, beyond the reach of pardon. P. 43.

" He entered no place of worſhip. When invited to do ſo, he has ſaid, ' Had I the univerſe, I would give it to go with you; but I dare not do it againſt the will of God." P. 36.

" Habituated to the fearful expectation of judgement, it became by degrees leſs inſupportable. He became acceſſible to a few intimate friends in ſucceſſion, who laboured to divert his thoughts from the dreadful object that engroſſed them, and to excite them to activity on other ſubjects. Thus originated moſt of thoſe poems, which, when publiſhed, charmed and ſurpriſed both the literary and the religious world." P. 21.

In one of theſe moments was produced that truly laughable ballad, in which the poet has deſcribed the ridiculous adventures of *John Gilpin*. The *Taſk* alſo, as its title imports, was a labour impoſed upon him by a lady, during one of theſe periods. Of the latter we are able to report, that when it was finiſhed, the poet was not aware of its excellence, and little dreamed that it would become ſo great a favourite with the world. He had previouſly publiſhed the *firſt* volume of his poems, which met with no ſucceſs, and ſerved only to bring him into debt to his bookſeller. The *Taſk*, therefore, was offered for publication, upon the condition that the bookſeller ſhould have *all* the profits, and that Mr. C. ſhould be excuſed from paying the

the charges incurred by his firſt volume. The *Taſk* was annexed to the poems already publiſhed as a *ſecond* volume; and, by its ſingular merit, very ſhortly produced a rapid and extenſive ſale of *both* volumes. Conſiderable profits muſt conſequently have ariſen from the ſale; and yet we have been informed, and we fear the tale is too true, that the poet was never *one penny* the richer for his *Taſk*. The tranſlation of Homer followed; and Mr. C. being now aware of the eſteem in which his writings were held, offered it for ſale. A ſum was propoſed to him, from the receipt of which he recoiled with indignation; conſidering it as a trifling and inadequate recompence of his labours. *One thouſand pounds* more were added to the offer, and the poet thought proper to acquieſce.

"After more than twelve years of uninterrupted deſpair, ſome tranſient changes of his mental ſenſations admitted a gleam of hope. He prayed in private, as before his affliction. Theſe lucid intervals were unhappily ſo ſhort, that he never reſumed his attendance on public worſhip. The moſt tolerable days that he ſpent, he has deſcribed to me as begun with traces of horror. The forenoon, being employed in compoſition, became gradually leſs diſtreſſing. Before dinner, he uſually walked two hours; and the air, the rural proſpects, and muſcular exerciſe, contributed to his farther relief. If at dinner, and during the afternoon, he had the company of an intimate friend or two, which was frequently the caſe during the laſt ten years that he lived in this neighbourhood [at *Weſtern Underwood*, near Olney] their converſation ſeemed to afford the principal alleviation to his burthen."

Mr. Cowper was peculiarly well qualified by nature, to be an agreeable companion in a ſmall circle. We have ſeen him dwell, with exquiſite delight, on that delicate vein of humour, which gives ſo high a reliſh to the *ſpectators* of Mr. Addiſon. Nor is it flattery to ſay, that he poſſeſſed the ſame kind of humour, in a degree not inferior to Mr. Addiſon himſelf. With a low voice, and much apparent gravity and compoſure, he was accuſtomed repeatedly to ſurpriſe his hearers with obſervations, which not only proved him to be poſſeſſed of knowledge and taſte, but evinced an extraordinary power of being ludicrous whenever he pleaſed:

"The evening was commonly employed in reading aloud to ſome friend who reſided with him."

We believe his chief companions were Mrs. Unwin and Lady Heſketh. To the former, who had for many years paid him great attention during his ſufferings, he always confeſſed himſelf to be moſt affectionately attached, for her multitudinous kindneſſes to him. She was a widow after the pattern of St. Paul, whoſe delight was to *relieve the afflicted*.

"As night approached, his gloom of mind regularly increaſed; and when he went to his bed, it was not to reſt, but to be again harraſſed in ſlumber with the terrifying images of a bewildered fancy."

In this manner did the poet advance in years, and a tolerable ſtate of mental as well as coporeal health ſeemed to be eſtabliſhed: when

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'an affecting event revived his diſtreſs in its full force, and plunged him again into diſtraction and deſperation.' Mrs. Unwin was attacked by the palſy; and, after lingering a long time, with faculties impaired, was at length relieved by death. During this period,—

"he declined all mental and bodily exertion, and rejected all attempts at friendly conſolation; nay, he conceived his tendereſt friends to be transformed into conſpirators againſt his welfare. Expecting every hour to be his laſt *out of* endleſs torments, nothing but this horrible proſpect could attract his notice for an inſtant. He refuſed, day after day, his neceſſary food; and imminent danger appeared of his ſpeedy departure. But his period of mortality was extended: and means were unexpectedly afforded for his removal to a diſtant ſituation, where he could remain under the continual care of an amiable young kinſman [the Rev. Mr. Johnſon, of Eaſt-Dereham, in Norfolk]; who, with a tenderneſs beyond the common limits of filial affection, watched over the precious remnant of his life. Much of it elapſed without a probability of his reſtoration. His intellectual powers were ſo much affected, that he was only capable of attending to the moſt trivial ſubjects, even when willing to have his thoughts diverted from deſpair. Local advantages, however, the ſolicitous attention of affectionate friends, and the indefatigable aſſiduity of his only remaining companion, were at length rendered ſo far uſeful, that he was enabled to reſume his literary occupations; which were always, when purſued, a conſiderable though partial alleviation of his diſtreſs!

"During the laſt year or two of his life, his health and his ſtate of mind appeared to be as much reſtored, as for any equal time at any period of his long afflictions. Toward the cloſe of the paſt winter [the winter of 1799] he was, however, attacked by a bodily diſorder, which brought on a rapid decay. His young friend and relation, convinced that he would ſhortly exchange a world of infirmity and ſorrow for *a far more exceeding and eternal weight of glory*, repeatedly endeavoured to cheer him with the proſpect, and to aſſure him of the happineſs that awaited him. Still he refuſed to be comforted. 'Oh ſpare me, ſpare me! you know, you *know* it to be falſe,' was his only reply. Early on the 25th of April, 1800, he ſunk into a ſtate of apparent inſenſibility, which might have been miſtaken for a tranquil ſlumber, but that his eyes remained half open. His breath was regular, though feeble; and his countenance and animal frame were perfectly ſerene. In this ſtate he continued for twelve hours; and then expired, without heaving his breath!"

Thus terminated the miſerable exiſtence of this incomparable poet, in the *ſixty-ninth* year of his age. We always endeavoured, but in vain, to inſpire him with a good opinion of his ſervices in the cauſe of virtue. And when we review his ſad ſtory as thus related, though we cannot greatly eſteem his *chronicler*, we are prompted to exclaim with the blunt but affectionate old *Admiral*, who bewailed his departed wife, *If ſuch folks are not received into heaven, God Almighty muſt ſit alone.*

There is a portrait of the poet by Romney, and a private engraving; both of which are extremely like him. We hope it will not be long, before the public are indulged with one or the other. though we deem it impoſſible, for the graver to convey all the expreſſion of his wild and piercing eye, which was uſually blood ſhotten.

Lectures

Lectures on Eccleſiaſtical Hiſtory. *By the late* Duncan Campbell, D. D. &c.

(*Continued from p.* 150.)

"I intend, ſays Dr. Campbell, that the ſubject of the preſent and ſome ſucceeding lectures, ſhall be the ſacred hiſtory, the firſt branch of the theoretic part of the theological courſe, which claims the attention of the ſtudent. This is ſub-divided into two parts: the firſt comprehends the events which preceded the Chriſtian æra; the ſecond, thoſe which followed."

The object of the lecture which he begins thus, and is the firſt of the courſe, is to impreſs upon the minds of the ſtudents the *importance* of the ſacred hiſtory, eſpecially of that portion of it which records the events prior to, and co-eval with, the Chriſtian æra; and then to point out the *plan* by which this important ſtudy may be moſt ſucceſsfully proſecuted.

To evince its importance the learned Principal obſerves, that many of the articles of our faith are hiſtorical, viz.

"Thoſe which relate to the creation, the fall, the deluge, the Moſaic diſpenſation, the *promiſes*, the incarnation of the Meſſiah, his life, his death, his reſurrection, his aſcenſion, the deſcent of the Holy Spirit, the miſſion of the Apoſtles, and the ſeveral purpoſes which, by theſe means, it pleaſed the Divine Providence to effectuate. As therefore a conſiderable portion of the Chriſtian faith conſiſts in points of an hiſtoric nature, it muſt be of conſequence, for elucidating theſe, to be acquainted with thoſe collateral events which happen to be connected with any of them by the circumſtances of time and place."

He then ſhews, in a very perſpicuous and ſatisfactory manner, that this knowledge is of importance, not only for the illuſtration of the Chriſtian doctrine, but for its confirmation alſo; ſince without it we cannot judge of thoſe means by which the Goſpel was propagated by a few illiterate fiſhermen, in oppoſition to the prejudices of the Jews, the power and pride of the Romans, and the falſe philoſophy of the Greeks.

"But it may be objected, that if all this *hiſtorical knowledge* were neceſſary to confirm our faith in the Goſpel, what would be the caſe of the bulk of mankind, who, by reaſon of the time they muſt employ in earning a ſubſiſtence, have no leiſure for ſuch enquiries; and by reaſon of the education they have received, are not in a capacity of making them?"

To this objection he returns an anſwer, of which we requeſt the reader to weigh well the force, becauſe we ſhall probably have occaſion, during the courſe of this review, to appeal to it as a ſufficient anſwer to ſimilar objections urged againſt ſimilar inquiries of little leſs importance.

"Such inquiries," ſays Dr. Campbell, "are not neceſſary to the man, who, through want of education and of time, is *incapacitated* for making them. Theſe very wants, which unfit him for the ſtudy, are his great ſecurity that he ſhall have no occaſion for it."

To this we cordially aſſent, as well as to the arguments by which the learned author proves it to be the duty of *every man of letters*—

"To enter ſo far at leaſt into theſe inquiries as to be acquainted with both ſides of the queſtion, and to be equitable judges between the friends and the enemies of the Goſpel. There is alſo another reaſon, which ought to determine thoſe in particular who have the holy miniſtry in view. It is their buſineſs, and therefore in a ſpecial manner their duty, to be furniſhed, as much as poſſible, for removing not only their own doubts, but the doubts of other people. It is their province to ſupport the weak, to confirm the doubting, and to reclaim the ſtrayed. In ſpiritual matters, eſpecially, they ought to ſerve as eyes to the blind, and feet to the lame;" and dreadful will be their guilt, if, by wilfully ſhutting their eyes, they either miſlead the blind themſelves, or ſuffer them to be miſled by others."

Having thus evinced the importance of the ſtudy of every kind of hiſtory connected with the various diſpenſations of God to man, he next inquires into the manner in which it may be ſucceſsfully proſecuted. Previous to this inquiry he informs his audience, that it is not his intention, on any branch of the theological ſcience, to recommend to their peruſal a multiplicity of books. For this part of his conduct he aſſigns four reaſons, which are all ingenious and forcible; but we ſhall extract only the third as containing perhaps the moſt valuable reflections of the whole.

"Young people," ſays Dr. Campbell, "are too apt to imagine that learning and reading are ſynonymous, and that a man is always the more learned, the more he has read. Nothing can be a more egregious miſtake. Food is neceſſary for the ſupport of the body, and without a competency of it we could not enjoy either vigour or health; but we ſhould not ſuſpect him to be over ſtocked with wiſdom, who ſhould conclude from this conceſſion, that the more a man eats, the more healthy and vigorous he muſt be. We know, from experience, that when a certain proportion is exceeded, thoſe corporeal endowments, health and ſtrength, are impaired by the very means, which, if uſed in moderation, would have increaſed them. The ſame thing exactly holds with reading, which is the food of the mind. The memory may be loaded and encumbered in the one caſe, as the ſtomach is in the other; and, in either caſe, if we take more than we can digeſt, it can never turn to good account. There have been inſtances of ſuch *helluones librorum*, ſuch book-gluttons, as very much reſembled the lean kine in Pharaoh's viſion, which, when they had devoured the fat and well-favoured kine, were themſelves as lean and ill-favoured as before. It is indeed neceſſary that we accuſtom ourſelves to read: but it is likewiſe neceſſary, and much more difficult, that we accuſtom ourſelves to *reflect*. There ought to be ſtated times for both exerciſes; but to the laſt, particularly, our beſt endeavours ought frequently to be directed: and for this purpoſe, I know no better helps than to be obliged, ſometimes by converſation, ſometimes by compoſing, to expreſs our ſentiments on the ſubjects of which we read."

Theſe are judicious reflections, to which we hope every reader, and more eſpecially every *youthful* reader, of our Miſcellany, will pay attention; for they are applicable to all claſſes of literary men as well as to ſtudents of theology.

Some

Some books, however, muſt be read by him who would acquire an hiſtorical knowledge of the events more particularly connected with God's various diſpenſations to man; and the firſt book, which the profeſſor recommends, is the Old Teſtament. That this book may be read with the greater advantage, he adviſes it to be divided into periods or epochs, and an abſtract of the hiſtory of each epoch to be written by the ſtudent before he proceeds to the next.

"In periods, of which an account is given by more than one of the inſpired writers, it will be proper to read the different accounts, and to compare them together, before the ſtudent begins to compoſe his intended abſtract."

Beſides the Old Teſtament, he recommends the attentive peruſal of Joſephus in the original, and makes ſome very pertinent remarks on the principles of that hiſtorian, and the credit which is due to him. When he affirmed that "the *two* books of the Maccabees are the *only other* ancient monuments of the tranſactions of the Jewiſh people, from the time of the re-building of the temple under Ezra, to its final demolition," he ſurely forgot the *third* and *fourth* books of Maccabees, which are both worthy of the ſtudent's peruſal. The former of theſe, which relates ſome very intereſting tranſactions of the Jews in Egypt during the reign of Ptolemy Philopeter, has always been held in the higheſt veneration by the antient Chriſtians, and is believed by the moſt judicious proteſtant critics to have been *written* before the firſt book, and to be *ſuperior in authority* to the ſecond*. The fourth book is valuable, chiefly for the view which it exhibits of Jewiſh philoſophy, after a familiar intercourſe took place between that people and the Alexandrian Greeks; and for the elegance with which it is compoſed†. In the encomiums beſtowed upon *the Old and New Teſtament connected*, by Prideaux, we heartily concur; it is one of the moſt valuable hiſtorical works in any language.

"The ſubject of the ſecond lecture is," as the Doctor expreſſes it, "ſome obſervations on the nature and utility of the Sacred Canon; to which he adds reflections tending to explain both the origin and character of that ſpecies of hiſtory which is denominated eccleſiaſtical."

Concerning the ſeveral books, of which *the Bible*, or *Canon*, is compoſed, "A number of queſtions naturally ariſe in the mind of the inquiſitive ſtudent. Such are the following: Who were the writers and compilers, and at what periods, in what places, and on what occaſions, were the writings and compilations made? Whence ariſes that authority they have ſo generally obtained? Has this been an immediate or a gradual conſequence of their publication? Has the Chriſtian world been unanimous in this reſpect in regard to all thoſe books, or has it been divided, as to all or any of them? And if divided, what have been the moſt cogent arguments on the different ſides? How, by whom, where, and when, were they collected

* See Biſhop Wilſon's Bible.

† *Vide Prolegomena Ed. Ton.* 2. *Septuagint: Interp. Ed. Grabe.*

into one volume? What hath been their fate and reception ſince? What have been the moſt remarkable editions and tranſlations they have undergone? What the variations occaſioned by theſe, and what the moſt eminent paraphraſes and commentaries they have given riſe to? Such of theſe queries as regard the origin of the Sacred Books, are chiefly conducive for [to] confirming the truth of our religion; and ſuch as regard their reception, good or bad, with all the conſequences it hath produced, are conducive for [to] illuſtrating its doctrines. Thoſe who, as defenders of revelation, have entered the liſts with its adverſaries, more eſpecially thoſe who, like Stillingfleet, in the laſt age, or Lardner in the preſent, have applied themſelves to ſupport the authority and inſpiration of the Scriptures, did always conſider themſelves as under a neceſſity of doing ſomething for our ſatisfaction, in regard to the queſtions of the firſt order. Thoſe, on the other hand, who have aſſumed the character, not of the champions of religion, but of its interpreters, do commonly attach themſelves more to the diſcuſſion of the queſtions of the ſecond order."

Whilſt the learned Lecturer admits that a great deal of information on theſe laſt topics is to be found in the works of ſome of our ſcriptural critics, he more particularly recommends to his audience Houbigent's *Prolegomena*, to the different parts into which he has divided his Latin verſion of the Old Teſtament; the *Prolegomena* of Mill and Wetſtein to their editions of the New Teſtament; Father Simon's *Critical Hiſtory* of the Old and New Teſtaments; and Michaelis's *Introductory Lectures* to the ſacred books of the New Teſtament. Of the works of Houbigent and Simon he gives very judicious and appropriate characters; but he ought to have recommended Marſh's verſion of Michaelis in preference to the original; for all the learning and judgment of the tranſlator, though both are great, are no more than ſufficient to counteract the pernicious influence of the author's ſcepticiſm. We are rather ſurprized, that a philoſopher, ſuch as Dr. Campbell, did not, for the ſatisfaction of his ſtudents with regard to the firſt ſet of queries, recommend, beſides Stillingfleet and Lardner, the ſecond chapter of the ſecond part of Hartley's *Obſervations on Man*. The metaphyſical follies of that author reſpecting the *vibrations* and *vibratiuncles* of the brain, have prejudiced the ſober part of mankind againſt his works in general; but ſetting prejudice aſide, his whole works are worth the reading, and the chapter in particular, to which we have referred, is one of the ableſt vindications of the divine authority of the ſcriptures that are any where to be found within ſo narrow a compaſs.

From the ſubject of the ſacred canon our author proceeds, in the ſame lecture, to the origin and character of *Eccleſiaſtical Hiſtory*. Previous to the incarnation of our Divine Redeemer, the hiſtory of the Church of God was the hiſtory of one particular people, firſt diſtinguiſhed by the name of the patriarch Iſrael, and afterwards by that of Judah one of his ſons. In this part of the lecture we meet with ſome judicious reflections on the nature of the Moſaic œconomy, and the purpoſes which it was intended to ſerve; but it is needleſs to quote theſe, as they are to be found in various works which have long

long been in the hands of the public. Having obſerved that the Civil and Eccleſiaſtical Conſtitutions of the Jews were ſo completely incorporated as to admit of no ſeparation, and that the former, if in idea they could be diſtinguiſhed from each other, was ſubordinate to the latter, he proves, in a very convincing manner, that the caſe muſt be far otherwiſe in the nations profeſſing the religion of Chriſt.

"Now," ſays he, "was formed a community of the diſciples of Jeſus, which was called his *church*, a word that denotes no more than *ſociety* or *aſſembly*, and is ſometimes uſed in the New Teſtament with evident analogy to the common uſe, to ſignify the whole community of Chriſtians conſidered as one body, of which Chriſt is denominated the head, and ſometimes only a particular congregation of Chriſtians. In this *general ſociety*, founded in the unity of their faith, their hope, their love, cemented, as it were, by a communion or joint participation, as occaſion offered, in religious offices, in adoration, *in baptiſm*, and in the commemoration of the ſufferings of their Lord, preſerved by a moſt friendly intercourſe, and by frequent inſtructions, admonitions, reproofs when neceſſary, and even by the excluſion of thoſe who had violated ſuch powerful and ſolemn engagements; in all this, I ſay, there was nothing that interfered with the temporal powers. They claimed no juriſdiction over the perſon, the liberty, or the property of any man. And if they expelled out of their own ſociety, and, on ſatisfying their conditions re-admitted thoſe who had been expelled, they did in this only exerciſe a right, which (if we may compare great things with ſmall, and heavenly things with earthly) *any private company*, like *a knot of artiſts or philoſophers*, may freely exerciſe. The Chriſtians every where acknowledged themſelves the ſubjects of the State whether monarchical or republican, abſolute or free, under which they lived; entitled to the ſame privileges with their fellow-ſubjects, and bound as much as any to the obſervance of the laws of their country.—Far from being pertinacious aſſertors of their perſonal and private rights, they held it for an invariable maxim, that it is much better to *ſuffer* wrong, than either to *commit* or *avenge* it."

We agree with Dr. Campbell, that this is "the true footing on which the apoſtolic church ſtood in relation to the ſecular powers;" but we cannot aſſent to every thing aſſerted in this paragraph, and there is in it one expreſſion, which we do not underſtand. The word ἐκκλησια ſignifies indeed a *ſociety*; but it does not ſignify an *aſſembly*, if by the word be meant a number of men met *caſually* or even by *voluntary agreement* among themſelves. Εκκλησια, in its original ſenſe, denotes a *ſelect* ſociety a *concio avocata*, and muſt therefore conſiſt of members ſelected by ſome perſon or perſons either authoriſed or, at leaſt, aſſuming authority, to make the ſelection. Accordingly, in the New Teſtament, the word is uſed, not *ſometimes*, but *very often*, to ſignify the whole community of Chriſtians *choſen out of the world* and put under the government of Chriſt; but we know not what is meant by this *general* ſociety being cemented by a *communion* or *joint participation in baptiſm!* It is indeed true, that members can be admitted into this ſociety only by baptiſm; but by the very import of the word ἐκκλησια it is likewiſe true, beyond controverſy, that a ſet of unbaptiſed believers have no authority to con-

ſtitute themſelves members of this ſociety by baptiſing one another; and there is ſurely no text of ſcripture indicating it to be the duty of the diſciples of Jeſus to *partake jointly*, as *occaſion offers*, in *baptiſm*, as it is unqueſtionably their duty to partake *jointly* in what is here called "the commemoration of the ſufferings of the Lord."

When our author ſpeaks of the expulſion of members from the ſociety, and their re-admiſſion into it, upon ſatisfying certain conditions, he muſt ſurely mean their expulſion from, and their re-admiſſion into, ſome *particular* church; becauſe it is impoſſible that the merits or demerits of individuals can be immediately judged of by the church univerſal; but when he compares this juriſdiction of particular churches, to the juriſdiction of any *private company*, of a knot of *artiſts or philoſophers*, he is either deceiving himſelf or deceiving his reader. A man may be a philoſopher, and univerſally acknowledged as ſuch, though he be a member of no philoſophical *ſociety*; but no man can be a Chriſtian, or would have been acknowledged as ſuch, in the apoſtolic age, who is a member of *no* particular *church*; for we are expreſsly enjoined "not to forſake the aſſembling of ourſelves together as the manner of ſome is; but to remember them who have the *rule* over us, who have ſpoken unto us the word of God; to *obey them*, and *ſubmit ourſelves*; for they watch for our ſouls, as they that muſt give account."* Hence, in the opinion of St. Cyprian, "he cannot have God for his father, who has not the church for his mother."†

A man may be expelled from one philoſophical ſociety without loſing any of the privileges of another; from the Royal Society of London for inſtance, and yet continue a fellow of the Royal Society of Edinburgh. Nay, we believe it would not be difficult, to give inſtances of men being *admitted* into ſome of the Scotch Univerſities, and even obtaining *degrees* in thoſe univerſities, though they were *known* to have been previouſly expelled from the Univerſities of England; but whoever was expelled, in the apoſtolic age, from *one* particular church (we enquire not at preſent whether that church was congregational, claſſical, or dioceſan) found himſelf expelled from *all* particular churches, or, in other words, excommunicated by the *church univerſal*. That ſuch was the *practice* of the primitive church is known to every man who has looked into the earlieſt Chriſtian records; and that it was a practice founded on divine authority, is evident from our bleſſed Lord's giving to the Apoſtles "the keys of the *kingdom of heaven*, declaring that whatſoever they ſhould bind on earth, ſhould be bound in heaven; and that whatſoever they ſhould looſe on earth, ſhould be looſened in heaven." That power is, by thoſe words, given to the church to expel unworthy members, and to re-admit them on their reformation, is acknowledged by Dr. Campbell himſelf, and can indeed be denied by no man who attends to the context; but the kingdom of heaven certainly means the *univerſal church* and not a *particular congregation*, and therefore the expreſſion, "Whatſoever ye ſhall bind on earth, ſhall be bound in heaven."

* Heb. x. 25 xiii. 7 & 17. † *Lib. de unitate eccleſiæ.*

heaven," can imply nothing less than that the canonical expulsion from one church is attended with exclusion from all churches. This is farther evident from the words immediately preceding, in which it is said, that, if the offending brother "neglect to hear the church (or as Dr. Campell chooses to translate τῆς ἐκκλησίας *the congregation*) "let him be unto thee as a heathen man and a publican;" but if expulsion from one particular church did not imply exclusion from all churches, the expelled brother could not have been treated as a heathen-man and a publican; since we are here told, and told truly, that "the *general society*, founded in the unity of their faith, their hope, their *love*, and cemented by a *joint participation*, as occasion offered, *in religious offices*, &c. was preserved by a *most friendly intercourse*, &c.

The jurisdiction of the Christian church, therefore, was *not*, in the apostolic age, like that of a knot of artists or philosophers; and the ingenious Lecturer, in enumerating the bonds by which that church was kept together as one body, should have added to those, which he has very fairly given, *agreement in discipline* administered by persons in each church (no matter at present of what constitution) whom the members of that church were by the express command of the Apostle enjoined to "*obey* as those who watched for their souls."

As Dr. Campbell makes a kind of apology for comparing the jurisdiction of the apostolic church to that of a private company, or knot of artists, we should not have taken such pains to show that the comparison will not hold, had his object been, by a fair induction of facts, to discover truth wherever she might be found. But he expressly says, that the enquiry, which he thus prefaces, "may lead to the *detection of the latent springs*, whence originally flowed that amazing *torrent of corruption*, by which, in process of time, our most amiable religion has been so *miserably defaced*;" thus taking for granted, at the *commencement* of a course of ecclesiastical history, a fact, the reality of which that course alone can ascertain. Whether our religion has been miserably defaced should have been considered as *wholly unknown*; for such is the influence of a popular professor on the minds of his pupils, that his assertions will always be admitted as *proofs*. It is therefore necessary, when a man of uncommon ingenuity thus *prejudges* a cause, to point out the fallacy of every principle from which he reasons; for if the principles be admitted, a master of logic will find no difficulty in establishing his conclusion, whatever it may be.

(To be continued.)

Gleanings in England, descriptive of the Countenance, Mind, and Character of the Country. By Mr. Pratt. Vol. II. 8vo. Pp. 624. Longman and Rees. 1801.

THIS volume is dedicated to the Marquis of Lansdown. "If I had the felicity (says Mr. Pratt) to grace my first volume with the name of a Mours, it is with no less pleasure I prefix that of a Lansdown to the se-

cond."—"Should fortune again put it in your power, my Lord, to be inſtrumental in compoſing, at this tremendous hour, the jarring intereſts of Europe, and to ſtop the effuſion of human blood, which has flowed ſo long, ſo profuſely, and to ſo little purpoſe—from your uniform conduct, as an able and enlightened politician, it muſt be as grateful to your own mind, as it will be glorious to your fame, to forward this ſalutary end!"

Though our political opinions coincide not exactly with Mr. Pratt's, yet we cannot withhold that tribute of applauſe which we think due to his elegant dedication.

In examining the work, we ſhall proceed with as little ceremony as we begun. After having expatiated ſo largely on the former volume, we conſidered a formal or regular critique on the preſent, as unneceſſary. We ſhall content ourſelves with a few deſultory remarks.

In the firſt letter, a very odd character, at Cromer, is repreſented with a great deal of humour; and, we doubt not, to the life; for we were once well acquainted with a ſimilar character. The Norfolk plan of going "*a neighbouring*," a curious ſyſtem of viſiting, is well deſcribed. (Letter II.) We were pleaſed with Sybilla's poetry: It flows from the heart. (Letter III.) The letters on Quacks and Quackery (IV, V, VI, VII, VIII, IX) are to us the leaſt agreeable in the volume. They contain, it is true, ſome good ſatire; but in a ſhort chapter of the ſpiritual Quixotte, we have the eſſence of them all. Sybilla's "Snowdrop" (Letter X) is not equally happy with her former ſtanzas.—The "Political Reflections" have nothing ſtriking. (Lett. XI)—The lines "to a Friend" (Lett. XII.) are the genuine effuſion of ſenſibility. That *Engliſh charities* are "a Glory of our Iſle" is a truth, to which every Briton will aſſent with heartfelt pleaſure. And we were much intereſted in the peruſal of the XIIIth Letter on this ſubject. The ſtanzas to "Suſpenſe" (improperly called a *ſonnet*) at the end of the XIVth Letter, we ſhall tranſcribe.

"What art thou, dubious power, that to the earth
Now ſinks the ſadden'd heart, now lifts it high,
At once of human and of heavenly birth;
Mortal, thy ſire, thy mother of the ſky,
Or borne by ſeraph Hope thro' fields of air,
Or plung'd in caverns, by the fiend deſpair?

"E'en now thy double ſway divides my breaſt,
Thy tyrannizing poize 'twixt good and ill;
Yet equal both to rob the mind of reſt,
As each alternate works thy torturing will:
O then to certain joy, or certain grief
The balance turn, and give my ſoul relief!

"Give me the worſt to hear, or beſt to know:
This dread delay unfits that ſoul to bear
With wonted fortitude new loads of woe;
And bliſs deferr'd muſt mix corroding care.
Too late the ſun his ſtronger rays ſhall dart,
When flower-worms feed upon the Roſe's heart."

We

We are not among thoſe who would inſinuate, that Mr. Pratt's politics, contained in Letters XV, XVI, XVII are introduced, with the view of ſwelling the volume. Venerating with him, "our good old Caſtle on the Engliſh Rock," we give the Gleaner credit for "glorying in the name of Briton." We conſidered with pleaſure amidſt the Ruins of Caſtle-Acre—(Lett. XVIII.) The Legends of Thetford are amuſing (Lett. XIX. XX.) Letter XXI. Juſt Obſervations on Engliſh Elections. Letter XXII. Haymaking, Harveſting, &c. &c. happily delineated. Letters XXIII, XXIV. Excellent Remarks on the preſent Scarcity. The conduct of the *Avarus-Agricola* deſerves all Mr. Pratt's cenſure. His abominable greedineſs and rapacity ought, ſurely, to be checked by the Legiſlature. The expediency of a corn-rent, (not a maximum) might, perhaps, be worth conſideration. Letter XXV. Legends of Bury-St.-Edmunds. Letter XXVI. Defence of our Attachment to favourite Animals. Letter XXVII. Newmarket; Horſe-racing; Cock-fighting; Bull-baiting. Here are ſome lively deſcriptions in our Author's beſt manner. Letters XXVIII—XXX. Deſcriptions of Cambridge and Oxford. Letter XXXI. A very good one; correct, elegant, in all that relates to Lord Duncan. Letter XXXII. Sketches of the Hiſtory of the County of Huntingdon. Letters XXXIII, XXXIV, XXXV. Homefelt Feelings. Sacred Gleanings. The Village of Woodhurſt. Here the volume concludes in a ſtyle and manner characteriſtic of the poet of "SYMPATHY." As a ſpecimen of this performance, we ſhall extract a paſſage or two from the thirty-third Letter:

"A thouſand emotions, my friend, attach me to St. Ives (in Huntingdonſhire.) It is my birth-place: and, returning to my native hearth—for I write in the houſe where I was born—I feel at this moment, every line, every ſyllable of that exquiſite picture of a poet's ſenſibility, which, as it has been ſomewhere expreſſed, is a combination of the moſt pleaſing ideas that calls the memory back through the ſubtle maze of paſſing events, to the place from whence we derive our exiſtence, and there fixes it with a partial, and melting tenderneſs on ſcenes of juvenile pleaſure."—"With what ſincerity did I renew my intimacy with ſeveral old ſtubbed trees, leading from the houſe to the ſchool. Theſe, I had been in the habit of ſeeing twice a day, and under every impreſſion which the varieties of youth can take. Were a timber-merchant, or even a common carpenter; or, indeed, moſt men of buſineſs, to look at them, while I thus deſcribe, they would think I intended every word ironically!"—"And then the garden oppoſite my natal manſion—the old and unaltered part of a farmhouſe—the very railing before the door, and the dilapidated wall of brick, which remains the fence of the farm-garden; the wall of mud, likewiſe, gapped and tottered as it now is; with its ſtubble roof, and the well remembered barn adjoining with its roof of thatch, the very moſs of which came into my recollection!"—"Theſe are all objects of ancient amity; and the very ſight of them revives a variety of circumſtances intereſting to thought; and excites the '*Local Attachment*,' ſo ſweetly painted in the poem under that title."

"Has

* * * * * * * *

" Has been the pleaſure that our grief repays ;
When drinking every gall from kindred earth
As redolent of youth's refreſhing days
Fancy the wonders of her heart diſplays ;
And o'er each object we in abſence mourn'd,
Shedding the richneſs of her fairy rays,
Bids e'en the little hedgerow that we ſcorn'd,
Riſe in a mellow light by ſome new charm adorn'd."

* * * * * * * *

" Had the bard ſeen my very thoughts, and in his own beautiful language thus honoured them in expreſſion, he could not more exactly have painted my ſituation and ſenſations. And it is ſweet to me to know, that we muſt both have felt and thought alike under ſimilar circumſtances. It juſtifies one's ſelf-love, which is often a very virtuous affection, to trace a reſemblance of one's own mind and fancy in that of another, who has given proof of a tender diſpoſition : it may truly be called meeting with a congenial ſpirit."—" That theſe feelings will be eaſily underſtood by thoſe in whom the buſineſs or the pleaſure of the world has not extinguiſhed ſenſibility, is the remark of a moſt elegant mind. There is a ſilent chronicle of paſt hours in the inanimate things amidſt which they have been ſpent, that gives us back the affections, the regrets, the ſentiments of our former days ; that gives back their joys without tumult, their griefs without poignancy ; and produces, equally from both, a penſive pleaſure which men who have retired from the world, or whom particular circumſtances have ſomewhat eſtranged from it, will be peculiarly fond of indulging."—" There is a certain attachment to place and things, by which the town, the houſe, the room in which we live, have a powerful influence over us. He muſt be a very dull, or a very diſſipated man, who, after a month's abſence can open his own door without emotion, even though he has no relation or friend to welcome him within."—" It has been obſerved, that this attachment to inanimate objects, diſcovering itſelf in a ſort of ſilent converſe with an old accuſtomed chair, for inſtance, or bed, or any other piece of furniture to which we have been long uſed, is characteriſtically Britiſh. But the " Sirmio" of Catullus ſeems to prove, that the old Romans had hearts to feel the ſame domeſtic ſympathies."

" Catullus ſaw, once more, the lucid tide,
Around the green banks of his Sirmio roll,
And hail'd his tranquil home now dim-deſcried ;
Happy at length, his labours laid aſide,
Amid his olivèd iſland to repoſe !
" Here, on my old couch,' (the maſter cried)
Shall I diſmiſs a train of wakeful woes ;
Here, in delicious ſleep, my heavy eyelids cloſe."

We cannot, in juſtice to Mr. Pratt, conclude this article without congratulating him, as we moſt ſincerely do, on his ſucceſs in correcting various errors, which we had conceived to be attached to his literary character. We are happy to find, that we were, in ſome degree, miſtaken. We here perceive no unbecoming badinage ; no improper levity. We have no freaks or grimaces, exhibited to enliven

liven dullneſs; no ſentimental jargon; no unnatural deſcription. Both the ſentiment and the language are eaſy and graceful. On the whole, we recommend the work before us, as one of the moſt uſeful of Mr. Pratt's productions; and not the leaſt entertaining. It is true, there are ſome exuberances; but it is very difficult to check, at all times, a too luxuriant fancy.

An Enquiry into the Neceſſity, Juſtice, and Policy of a Commutation of Tithes. By Morgan Cove, L. L. B. Prebendary of Hereford, and Rector of Eaton-Biſhop, Herefordſhire. 8vo. Pp. 122. Rivingtons. 1800.

OUR readers are not now to be told, that the ſubject of this inquiry has long engaged our moſt earneſt and profound attention; nor are they yet to learn, that our efforts have been ſtrenuouſly directed to ſtem the tide of popular clamour, popular error, and popular invective, on a topic on which ignorance and malevolence ſeem to have joined hand in hand, in order to impoſe on the thoughtleſs, and to ſtimulate the diſaffected. We premiſe thus much, merely to ſhew, that the opinion which we have formed on the tract before us is not the raſh and haſty deciſion of prejudice, but the cool reſult of deliberate inveſtigation, the well-weighed ſentence of impartial judgment. We have one word more to ſay on a topic which we conſider as one of infinite importance. *Unfaſhionable* as our notions may be deemed, incompatible as they may appear with the moſt approved maxims of *modern liberality*, we ſhall ever be ready to defend tithes on the ground of their *divine* right, as we are to defend government on the ground of its *divine* origin; though both of them may be ſucceſsfully defended on grounds much more congenial with the ſpirit of the age. Notwithſtanding the arch ſneer of the philoſophiſt, the ſardonic grin of the diſſenter, and the contemptuous ribaldry of the man of reaſon, we fear not to declare, that the divine right or divine origin of any inſtitution is with us an additional motive to afford it protection and ſupport; and that ſuch an inſtitution has ſtronger hold on our feelings, ſtronger claims on our duty, than any which is founded on rights, or which can be traced to an origin, merely human. We ſhall, no doubt, be cenſured for this gratuitous declaration; but, before we are condemned, we ſhall beg to be underſtood; nor will ſuch requeſt be deemed either unneceſſary or unreaſonable by thoſe who have cloſely watched the current of human affairs, during the laſt few years, and who, of courſe, have ſeen, in ſome important points of religion and politics, deciſion precede conviction, and condemnation underſtanding.

Mr. Cove has evidently ſtudied his ſubject with the attention which its conſequence imperiouſly claimed from him. The ſcope of his argument may be clearly comprehended from the following ſhort paſſage:—

"On

"On no ſubject, perhaps, have more erroneous notions been more induſtriouſly circulated, or more haſtily believed, than on the effect of Tithes on Agriculture; nor has any ſubject, poſſibly, been more wilfully miſrepreſented, or more generally miſunderſtood. An inquiry, therefore, into the operation of Tithes upon Agriculture, is abſolutely requiſite; and it is preſumed, that in the proſecution of it, ſufficient evidence will ariſe to ſhew, that neither the rights of the tithe-holders, nor their general conduct in the exerciſe of thoſe rights, are, or have been, unfriendly to agricultural purſuits; that no immediate intereſt of the land-occupier, nor future prudential intereſt of the land-proprietor, can ſanction an alteration in the preſent property and form of tithes; and that an abolition or commutation of them is not defenſible on the principles of neceſſity, juſtice, or policy."

The proofs which he adduces in ſupport of this fundamental poſition are ſuch as may be cavilled at, but can neither be deſtroyed nor invalidated; they are full, cogent, and concluſive. Speaking of a plan for the ſale of the tithes, and for conſequently rendering the clergy penſioners of the ſtate, a plan ſo ſtrongly and ſo juſtly deprecated by the late Mr. Burke, in his admirable reflections on the French revolution, a plan which, we are bold to ſay, even the boaſted omnipotence of parliament is as incompetent to enforce, as it is to convert all the landed eſtates of the country into a funded property, the author extracts the following pointed remarks from a contemporary writer.

"To convert the ſtipend of the clergy to a money-payment, and veſt their property in the funds, is the wickedeſt idea a profligate and unprincipled mind ever ſeriouſly conceived. The author of the project is every day ſinking into contempt; and it is unneceſſary to warn my country againſt the dangers of a ſingle individual, more diſtinguiſhed by low cunning than profound knowledge—by pliability to the bent of intereſt than ſolidity of judgment—more by pertneſs of plauſibility than ſound reaſoning and extenſive information.*"

Of the ſacredneſs of this ſpecies of property, on which we have ſo often and ſo ſtrongly inſiſted, it is moſt truly obſerved—

"The clergy, and the lay-impropriators derivatively from them, hold their tithes by a more ancient and indefeaſible title, than attaches, perhaps, to any other landed property in the kingdom;—a title invariably recognized by the laws and conſtitution, ſanctioned at the important æra of our civil liberty by *Magna Charta*, which declares 'the Church of England to be free, and that ſhe ſhall have all her rights and liberties inviolable,' and moſt expreſsly confirmed at the eſtabliſhment of our eccleſiaſtical liberty by the act of the 27th of Henry VIII. which declares 'tithes to be due unto God and Holy Church."

The gradual decreaſe of our exportation of corn, and the conſequent gradual augmentation of our import of it, our author imputes to four grand cauſes; the increaſe of population; the uſe of an enormous multitude of horſes; the extended conſumption of malt liquor; and the cuſtom adopted of late years by the lower claſſes of

* "Thoughts on Non-reſidence, Tithes, Incloſures," &c. p. 39.

people,

people, of eating wheaten bread only. To which he adds ſeveral ſubordinate cauſes, all of which contribute, in a greater or leſs degree, to promote the ſame end. But he has alſo proved, that if the tillage of corn had not increaſed with our population, our imports muſt have been juſt double what they have been.

Mr. Cove agrees with us, in our opinion of the recent labours of the Board of Agriculture; he quotes ſome of our obſervations on them, and adds ſome juſt remarks of his own; ſome of which we ſhall ſelect.

"In the formation of the firſt ſketches of the County Agricultural Reports, drawn up for the uſe of, and diſperſed by the Board of Agriculture, the ſeveral ſurveyors were left at liberty to note down ſuch information and remarks on all relevant ſubjects, as were dictated by their knowledge, judgment, and obſervation; but in the improved Reports of each County, already or hereafter to be republiſhed, they are confined to an expreſs form of compilation, and are obliged to give opinions upon ſubjects which they might wiſh to avoid, or upon which they might not think themſelves competent to decide.

"In conſequence of this regulation, nearly a fourth part of the writers of thoſe firſt ſketches of the Engliſh and Welſh counties, are compelled to appropriate a chapter to the conſideration of tithes, if not abſolutely to point them out as an obſtacle to agricultural improvements; though theſe writers had originally either declined mentioning them, or ſlightly noticed them, and in ſome inſtances ſpoken in favourable terms of tithe-holders in general. And at the ſame time that theſe reports are thus re-modelled and re-publiſhed under the plan and ſanction of the Board of Agriculture, it is pretended that the Board of Agriculture 'does not conſider itſelf as reſponſible for any fact or obſervation therein contained:' ſo that theſe improved reports (leaving the reconcilement of the paradox to the honourable Board itſelf,) are re-publiſhed *with* and *without* its approbation and authority.

"Thus, in the firſt ſketches of the *Middleſex*, *Somerſet*, *Norfolk*, and *Nottingham* Reports, the ſurveyors had been wholly ſilent on the ſubject of tithes. But in the improved Report for *Middleſex*,* the ſubject is taken up (by a new ſurveyor, the old one, perhaps, not having been ſo pliant and accommodating,) with ſuch unſeemly warmth, invidious invective, and raking up of old ſtories, as, in the opinion of candid and diſpaſſionate men, muſt wholly diſqualify him from judging of the actual operation of tithes in kind upon

* "This work has been quoted with approbation. But, according to ſtatements (apparently very accurate,) in Beeke's Obſervations, it is moſt notoriouſly incorrect in ſome of the moſt important parts of our internal economy. And, if its credit be thus impeachable in points of the firſt conſequence, ſurely it is not judging unfairly of the whole work, at leaſt to doubt its credibility in other reſpects; and to queſtion the moral and juſtifiable tendency of ſome particular paſſages in it. In a copious review of the chapter on tithes, the author is charged with petulance, folly, ignorance, miſrepreſentation, abuſe, and malice; and the caſes of *oppreſſion* (as he is pleaſed to call them,) cited by him in relation to tithes and the collection of them, are ſhewn to *do honour* to the clergy, and to reflect diſgrace on their abuſer"—*Anti-Jacobin Review*, vol. vi. p. 89.

our

our agriculture, whatever may be his imaginary merit in other branches of political economy. On the contrary, in the improved Report for *Somerſet*, the original Surveyor, though he begs leave to wave the diſcuſſion of the difficult, though important, ſubject of tithes, ſays, that, 'in reſpect to their influence on the agriculture of this diſtrict, (the north-eaſt part of the county,) I ſee but little to complain of: both the clergy and lay-impropriators have been ſo moderate in their demands, and, in general, have agreed to ſo reaſonable a compoſition, that the progreſs of improvement has received but little check on this account.' So, again, in the improved Report for *Norfolk*, a county moſt highly and expenſively cultivated, and, in proportion to its ſize, productive perhaps of a greater quantity of corn than any other county in the kingdom,—the original ſurveyor expreſſes himſelf greatly to the credit of the clergy and lay-impropriators, and ſtates very obvious reaſons for aſcribing the cauſes of moſt tithe diſputes to the land occupiers, and that it is folly and injuſtice to make farmers believe they ſhould have their land cheaper, if they could get rid of tithes; and that, though tithes may be a diſcouragement to new improvements, he doubted whether, in order 'to a total extinction of tithes, it would not be extremely difficult to ſettle ſuch a proper equivalent as ſhould keep pace with the times.' And, again, in a ſimilar ſtrain of credit to the clergy and lay-impropriators, in the improved Report for *Nottingham*, the original ſurveyor, perhaps, too independent in principle and ſituation to diſguiſe or be over-awed in his ſentiments, ſays, in two different places,—'Tithes are in many places taken in kind, but are more frequently compounded for, at a much lower rate than they could be valued by any ſurveyor.' And, afterwards, in ſtating actual facts, and the almoſt certain conſequences of any compenſation for tithes, he adds, 'Some perſons have conſidered tithes as a great obſtacle to improvement, and a law to compel a general compenſation for them, as a money or corn rent, as a remedy. I muſt, however, beg to offer my doubts as to the propriety or the efficacy of it. The right of tithes in the clergy or lay-impropriators is as much fixed and guarded by law as any other property; and, conſequently, no alteration ſhould be attempted againſt their inclination, but for very cogent reaſons indeed. It muſt be allowed, that the taking tithe in kind tends to impoveriſh the lands of thoſe who pay it, by depriving them of ſo much ſtraw for manure, whilſt it enriches thoſe of the Rector, or Impropriator, or their Leſſee. It may, likewiſe, ſometimes diſcourage the growing of ſome particular valuable crops, though in that caſe the Rector will generally find it his intereſt to come to a compoſition. The Legiſlature has, indeed, interfered; and, for the encouragement of valuable crops, fixed a certain ſum in lieu of tithes, as in the caſe of madder. But what weighs moſt with me, is, that in this, and, I believe, in moſt other counties, more tithes are paid by compoſition than in kind. The compoſitions, from the deſire of Clergymen to live well with their pariſhioners, and partly perhaps from habit, are much lower than the real value of the tithe. If therefore a general compenſation is to be fixed by law, which muſt neceſſarily be by underſtanding perſons upon oath, I apprehend much the greater part of the occupiers would, inſtead of being relieved, find themſelves charged with a much heavier expence than before; and, conſequently, inſtead of a general ſatisfaction, a general complaint would enſue."

We ſhall here add one fact which has recently occurred to prove how very *oppreſſive* to the farmers, how very *injurious* to agriculture,

ture, the exaction of tithes by our Clergy has been. The incumbent of a pariſh, in the county of Eſſex, knowing his tithes to be rated conſiderably under their value, aſſembled the principal farmers, and deſired them to propoſe ſuch an augmentation as to them ſhould appear reaſonable and fair. They did ſo; their propoſition was accepted; and the conſequent increaſe in the revenue of the incumbent was about 300l. The farmers who made this arrangement anſwered for the reſt; but when it was communicated to one man, who had paid three pounds and was now called upon to pay five, he refuſed to comply. So well convinced, however, were the others that they had made a profitable bargain for themſelves, that they agreed to pay the ſtipulated addition for their brother. This went on for a ſhort time, when the malcontent, imagining they muſt have ſome potent reaſon for this unexpected liberality, inſiſted on an extenſion of it, and the other farmers actually conſented to pay the whole of his tithe for him. In proportion to their conceſſions, as might eaſily have been foreſeen, his demands roſe; and he had the effrontery to inſiſt on a *compenſation* for his compliance with their requeſts not to make his refuſal to pay the addition a ſubject of litigation. Even in this unprecedented claim they acquieſced, and allowed him five pounds a year;—but the whole buſineſs was at length diſcloſed to the incumbent who immediately took the man's tithe in kind, when it produced no leſs than *ſeventy pounds!*—This anecdote, the authenticity of which may be relied on, requires no comment from us.

It is with the utmoſt aſtoniſhment we peruſed the following *ſatanic* remark, taken from a periodical publication conducted by the Secretary to the Board of Agriculture. "Satan himſelf could not have deviſed a greater ſource of miſchief in the Chriſtian world, than the payment of tithes." If this agricultural correſpondent had ever read the ſcriptures, he would have known that his aſſertion was as blaſphemous as it was falſe.—But, really, if the Board of Agriculture continue to tolerate the improper conduct of its agents, in their interference in matters as foreign from the object of the inſtitution itſelf, as it is above their knowledge and abilities, it will be high time for the well diſpoſed part of the community to petition Parliament, that three thouſand pounds of the public money may no longer be annually devoted to the ſupport of a novel eſtabliſhment which betrays a diſpoſition to ſubvert the moſt ancient and the moſt ſacred eſtabliſhment of the realm.

The author recommends that an act ſhould be paſſed, empowering the Clergy to grant a leaſe of their tithes, for the ſame term for which the holders of eſtates for life may now grant leaſes, (twenty-one years) with the conſent of the patron and ordinary: we do not immediately perceive any objection to this propoſition; though how ſuch a meaſure would produce any favourable effect when we now ſee the proprietors of freehold eſtates, who have the power, almoſt invariably, refuſe to grant leaſes to their tenants it is not eaſy to conceive

conceive;—and, indeed, if the abominable avarice and extortion which farmers have diſplayed of late ſhould continue to exiſt, we perceive no other remedy for a diſpoſition, the perpetuation of which muſt inevitably ruin the country, but the retention of the ability, by the proprietor, to diſpoſſeſs them at his pleaſure;—unleſs indeed, the legiſlature were to interfere, which it does not ſeem inclined to do, and impoſe a *maximum* upon corn.

The following compariſon of the landed produce of the kingdom, with the amount of the tithes, is well worthy the ſerious attention of all who either write or ſpeak on the ſubject.

"The landed rental and product of England ſhall be here ſtated on the editor's authority in the *Annals of Agriculture*, vol. xxviii. p. 430, at 26,000,000l. per annum of rent, and 100,000,000l. per annum product*. The tenth part of this produce would have been the property of the preſent tithe-holders, had the right to tithes now exiſted to the ſame extent as at the original ſettlement of them. But, according to a calculation in *An Eſſay on the Revenues of the Church of England*, perhaps about one-fifth† part of the agricultural produce of the kingdom, through various cauſes, may be diſcharged from the payment of tithes; and therefore the titheable agricultural produce muſt be ſtated at only 80,000,000l. per annum, and the real value of tithes, if actually paid, at 8,000,000l. per annum.

"The whole number of impropriations in the kingdom, whether lay or eccleſiaſtical, is about 3,840;—of rectories, vicarages, &c. formerly and at preſent in charge in the King's books, about 8,050;—and of rectories, vicarages, donatives, and independent curacies, and chapelries, never in charge, about 1,550‡. To give the utmoſt latitude to the charge of tithes which can be reaſonably allowed,—the preſent average value of each impropriation ſhall be taken at 200l. per annum; which is a very high valuation, when it be recollected, that a great number of the impropriations have been partly or wholly reſtored to their reſpective vicarages: the preſent aggregate value of the rectories, vicarages, &c. formerly and at preſent in charge, ſhall be taken at ſixteen times their aggragate value in the King's books; which is one-ſixteenth above the preſent average value of all rectories, vicarages, &c. in the kingdom, as will be ſhewn in a ſubſequent paſſage: and the preſent aggregate value of the rectories, vicarages, donatives, and independent curacies and chapelries never in charge, ſhall be taken as each in the receipt of an income of 50l. per annum from tithes; though above two-thirds of them, poſſibly, do not derive any part of their income from tithes—

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* In the Middleſex Agricultural Report, p. 435, the agricultural product of South Britain is ſtated at 130,000,000l. per annum.

† In Beeke's Obſervations, the tithe-free lands are ſtated at a *ſeventh* only.

‡ In Liber Regis by Bacon, many hundred chapels are enumerated in the northern and ſome other dioceſes, as chapels *to* or *in* pariſhes. But, as theſe muſt have been originally Chapels of Eaſe to other churches, (though many of them may be now diſtinct pariſhes of themſelves,) or have been built on ſpeculation in populous parts of the kingdom, it is not poſſible that they can have much, if any, connection with tithes.

3,840

6,840 Impropriations at 200l. each per annum - - - - -	£.768,000
8,650 Rectories, vicarages, &c. at ſixteen times their value in the King's books, 1,740,752l. but deducting 50l. from each on the average for glebe and augmentation lands, fees, &c.	1,308,302
1550 Rectories, vicarages, &c. never in charge, at 50l. each -	77,500
Total receipt from tithes - -	£.2,153,802

"Thus do the tithe-holders receive for their tithes little more than a fourth-part of the real value of them:—a moſt convincing proof of the falſehood and malignity of thoſe who aſſert, and of the credulity of thoſe who believe, the oppreſſive influence and injurious conſequences of tithes upon agricultural purſuits."

The leaſt objectionable mode of commuting tithes ever yet ſuggeſted, by giving the Clergy land in lieu of them, is here ſhewn to be highly objectionable; but our limits will not allow us to preſent our readers with the arguments on this part of the ſubject, powerful as they certainly are.—We ſhall extract two more paſſages, one of which we recommend to the notice of the farmer, and the other, conſiſting of a ſtring of interrogatories, we call upon the innovating ſtateſmen of the day to anſwer.

"Though it has been aſſerted, that the land occupiers of this kingdom are the moſt valuable claſs in ſociety, and though, with their families and dependents, they ſhould amount to one-half of the national population, and even the ſource of one-half of the national wealth; yet there does not appear much reaſon or equity in relieving them at the expence of the other half of our wealth and population. In fact, the occupiers of rented lands, or nearly the whole body of farmers, do not contribute towards the ſupport of the national religious eſtabliſhment, by the payment of their tithes, as that deduction is indirectly allowed them in their rents; nor, in fact, do land proprietors, of whom a few may be land occupiers alſo, more directly contribute, either by the payment of their own tithes, or by the allowances for them in the rents of their tenants. Nine-tenths only of their eſtates, or of the produce of them, do actually belong to the land proprietors, though they may oſtenſibly appear poſſeſſors of the whole. Of the tenth-part they are fiduciary proprietors only; and as that tenth-part cannot be charged beyond the actual value of its produce, ſo is the occupation of it on the average commuted at ſcarcely more than a fourth-part of its apparent real value.

"But, ſhould tithes be freely and wholly aboliſhed without any commutation whatever, the ſupport of the national religious eſtabliſhment muſt become a general concern. Land occupiers would then ſoon find, that though indeed they were releaſed from the payment of tithes, they would have incurred much larger expences, in the increaſe of their rents beyond all proportion to their accuſtomed outgoings for tithes, and in their direct perſonal contribution alſo to the ſupport of the national religion. And then would the larger part of our population likewiſe, whether friends or enemies to the eſtabliſhment, find themſelves called upon by an actual payment, or more directly under the diſguiſe of ſome ſpecies of general taxation, (chiefly affecting the neceſſaries of life, perhaps, as thoſe alone

are articles of univerſal and permanent conſumption,) to contribute equally to the maintenance of a religious eſtabliſhment, which they did not regard, or from which they diſſented, or to whoſe ſupport they had not hitherto contributed."

"But, indeed, if exiſting circumſtances do call for national attempts at experimental improvements, why muſt the property of the church, above all other property, be ſelected, for the trial of theſe experimental improvements? Why muſt the moſt ancient and indefeaſible property in the kingdom be ſacrificed, rather than that which is more modern, and, perhaps, leſs ſecured? Why is the property of the Church to be made the ſcapegoat, and bear with it into the wilderneſs of the eſtabliſhment's deſtruction, the ſeveral obſtacles to the improvement of landed property and its products? Would other proprietors of landed property approve of being violently diſpoſſeſſed of their freeholds? What would be the language, behaviour, and exertions of lay-proprietors of lands at ſuch an attempt?"

The thanks of the Clergy, the thanks of the community, are due to Mr. Cove, for the ſpirit and ability which he has evinced in the diſcuſſion of his ſubject;—for the perſpicuity and ſtrength of his arguments—and no member of either Houſe of Parliament, who may be called upon to give a vote upon this queſtion, will have faithfully diſcharged his duty to his King, his country, and himſelf, if he come to a deciſion before he has peruſed this tract.

A Letter to the Hon. Spencer Perceval, Solicitor General to his Majeſty, in Conſequence of the Notice given by him, in the laſt Seſſion of Parliament, that he would, in the preſent, bring forward a Bill for the Puniſhment of the Crime of Adultery. 8vo. Pp. 36. Rivingtons, Cobbett and Morgan. London. 1801.

OUR opinion on the ſubject of Adultery, and on the legiſlative meaſures propoſed for checking its deſtructive progreſs, in the laſt Seſſion of Parliament, was fully explained at the time; and moſt happy are we to find, in the pamphlet before us, principles and ſentiments perfectly congenial with our own. Having ſaid this, to beſtow on theſe pages that commendation to which they are unqueſtionably entitled, would be to expoſe ourſelves to the imputation of egotiſm, while, on the other hand, to withhold it would be an act of injuſtice to the author. In this dilemma, we ſhall be ſparing of our comments, and profuſe of our extracts. From his firſt propoſition no honeſt man can poſſibly withhold his perfect aſſent.

"That the happineſs of the people is the great end, and ſhould be the invariable object, of government, are truths (is a truth) which no one pretends to controvert; and that their happineſs depends chiefly upon their morals is equally indiſputable: it follows, then, that the morals of a country are its moſt important concern, and that which ſhould engage the unremitting attention and the conſtant ſolicitude of Government."

The author then proceeds to ſhew that the rapid progreſs of the ſin of Adultery has an immediate tendency to eradicate all moral principle from

from the human mind. After ſpecifying the dreadful penalties inflicted by the Almighty, on thoſe who were guilty of it, before and after the eſtabliſhment of Chriſtianity, he adverts to the profligate practiſe of the times, which extorts from him expreſſions of ſurprize mingled with virtuous indignation.

" Judging from the corrupted manners of the Chriſtian world, no one would ſuppoſe that the Revelation of the Divine will, which that world profeſſes to believe, could contain ſo ſevere a denunciation againſt the breach of the nuptial vow. Nor would it be poſſible for ſo depraved a ſtate of manners to exiſt, if a large proportion of the profeſſors of Chriſtianity did not ſuffer their paſſions to ſeduce them, either into a forgetfulneſs of that denunciation, or into a perſuaſion that its penalty will not be inflicted. It is, indeed, but too evident, that many, who call themſelves Chriſtians, not only adapt their ſyſtems of religion and morality to their corrupt propenſities and vicious courſes, but even dare to ſit in judgment upon the ſacred oracles of truth, to explain away the laws preſcribed by their Creator, nay, to make his attributes conform with their low and debaſing ideas of perfection, and to pronounce, with blaſphemous preſumption, that it would be incompatible with his juſtice to execute the ſtatutes which he has enacted and promulgated.

" The impiety of ſuch conduct can only be equalled by the infatuation with which it is marked. If a doubt could ariſe reſpecting *what is written* upon this ſubject, what egregious folly would it be to incur even the riſk of future and laſting miſery, for the ſake of a gratification, which, beſides being momentary, is fraught with the utmoſt temporal infelicity, both private and public. But no ſuch doubt can exiſt after an attentive peruſal of the holy Scriptures. In whatever manner the Divine wrath may be hereafter manifeſted againſt thoſe ſinners, whom death ſhall have overtaken in a ſtate of impenitence, the moſt terrible diſplay of it is clearly and unequivocally denounced againſt all who violate the nuptial tie. Unleſs all credit be refuſed to Revelation; unleſs our religion be altogether an impoſture; unleſs mankind be totally deſtitute of any clear communication of the Divine will, and of any well grounded hope of a future exiſtence; the Adulterer is expreſsly excluded from the manſions of eternal bliſs, and devoted to a ſtate of endleſs miſery and deſpair."

But even in this extreme ſeverity of an offended God, his juſtice and goodneſs are viſible, as the author clearly and forcibly demonſtrates, by ſhewing its tendency to prevent the commiſſion of a ſin, which is deſtructive of man's happineſs, and ſtrikes at the very root of ſociety. The effect of its ravages on a ſingle family is thus ably and truly depicted, and affords a fair ſpecimen of its fatal conſequences on a ſtate.

" Contemplate in idea (what it is your high privilege to enjoy in reality) that moſt bright and hopeful ſcene, which diſplays a faithful and affectionate pair, united by ties which, they fondly think, death only can diſſolve, engaged in training up their beloved offspring, the dear pledges of their mutual attachment, in the practice of religion and of filial duty; in the cultivation of fraternal affection; in habits of ſubordination, reſpect, induſtry, and moral diſcipline; and thus preparing them for all the duties of ſocial life—qualifying them both for happineſs and utility—and, through them, providing for a tranſmiſſion of the like ineſtimable advantages to their children's children.

What a delightful and chearing proſpect is here preſented to the enraptured eye! But how is that proſpect blaſted, if the fell monſter Adultery gain admiſſion into this bliſsful family! What a dreadful reverſe is then exhibited! The brighteſt ſcene of felicity, which it has pleaſed Providence to diſplay in this part of the creation, then vaniſhes entirely, and is ſucceeded by another ſcene, infinitely the moſt diſtreſsful that can occur in the numerous viciſſitudes of ſocial life. The hearts which before were the reſidence of joy, harmony, and love, are torn and tormented by the moſt painful and furious paſſions. The kindred feelings of conjugal and parental fondneſs, no longer ſympathetic and congenial, now wage open war, and diſtract the ſoul, by the fierceneſs of their conflict. But who ſhall deſcribe the misfortune of the innocent and helpleſs offspring, who look, with mute aſtoniſhment, on the dreadful change which they are unable to comprehend? Alas! poor unfortunate babes, little do you think how deeply you are intereſted in the myſterious event, which has damped the joys of your hitherto happy abode; little do you think how baleful an influence that event muſt have on your future life; you are no longer to witneſs the fond effuſions of maternal tenderneſs; you are no longer to experience that foſtering care, to which Providence had kindly entruſted your infant years; no, you are torn from the ſtock which gave you birth; from the ſoil which alone could cheriſh your growing virtues; you are about to be expoſed to the ſad conſequences of chilling neglect, and to the ſtill more dangerous contagion of vicious example."

The neceſſity of legal coercion for reſtraining, by the means of puniſhment, a ſin ſo heinous, and thus making human laws, what they ſhould always be made, whenever it be practicable, auxiliaries to the denunciations of divine vengeance, for the purpoſe of reforming a guilty world, is ſtrongly enforced; ſuitable comments are made on the glaring defect in our penal code, which does not conſider Adultery as a crime, a defect alike diſhonourable to the legiſlature, and diſgraceful to the nation; and the proviſions of the bill which was rejected laſt year by the junior part of the Commons Houſe of Parliament, are truly repreſented as alone adequate to the attainment of this moſt deſirable object.

"To puniſh, as a miſdemeanor, a crime which endangers the very exiſtence of ſociety, if an error, is certainly one on the ſide of lenity. But the extremely corrupted ſtate of morals which prevails, (in conſequence chiefly of the long impunity of that crime), renders it impoſſible, now to puniſh it as it deſerves. By claſſing it in the liſt of miſdemeanors, the puniſhment of which is in a certain degree diſcretionary, due conſideration may be had, if not to the heinouſneſs of the offence, at leaſt to the various ſhades of guilt of which it is ſuſceptible.

"The other proviſion of the Bill, which was brought forward laſt year, had for its object, to prevent the intermarriage of the offending parties, after a Divorce for Adultery. This proviſion I conceive to be as neceſſary as the one already noticed. It would operate beneficially in two ways. Firſt, it would cut off one grand ſource of temptation to the commiſſion of Adultery. When good principles are implanted by education, they naturally produce ſome ſtruggle before they yield to the force of temptation. When a married woman is engaged in ſuch a ſtruggle; when honour and fame are combating in her breaſt, with unlawful paſſion and licentious deſire; what can afford ſuch effectual ſupport to her tottering virtue, as the certainty that its fall will be

attended

attended with inevitable misery, and indelible disgrace? On the other hand, what can be so likely to make her give up the conteſt, and to violate her vows, as the expectation that ſhe ſhall regain her credit, and even encreaſe her happineſs, by marrying with her ſeducer? Such an expectation the man, who is baſe enough to corrupt her fidelity, will not fail to ſet full in her view, if it be neceſſary to the accompliſhment of his purpoſe. To take away this inducement to ſin, to remove this auxiliary to vice, would, therefore, afford ſupport and ſecurity to female chaſtity at the moment of the greateſt peril.

"Another effect of the above proviſion would be to deſtroy a moſt dangerous ſpecies of example. The impunity of crimes is one great cauſe of their frequency. But how muſt they prevail if they be allowed, not only to eſcape puniſhment, but to be rewarded with reſpect and apparent happineſs? Is it poſſible to conceive a ſcene more calculated to relieve adultery of all its odium, and even to recommend it to favour, than that of two perſons, who, after being guilty of that offence, nay, in conſequence of their very crime, intermarry, and live together in connubial felicity? Before ſuch a ſcene adultery loſes all its horror; it ceaſes to be infamous; it even acquires a ſemblance of reſpectability. Such a ſcene robs marriage of its ſanctity, and profanes that moſt ſacred inſtitution; it is an inſult upon female honour, and a moſt dangerous ſnare to female chaſtity. The more happineſs it exhibits, the more dangerous it is to ſociety. It is a temptation of the moſt ſeductive kind to the married woman who does not think herſelf happy—nay, it is an inducement to her to magnify her unhappineſs—to brood over every cauſe of domeſtic inquietude—to reſent more keenly every ſlight ſhe may receive from her huſband—to indulge her fancy in the contemplation of the bliſs ſhe might enjoy with a more attentive and affectionate yoke fellow—to think lightly of the nuptial tie, and to conſider the diſſolution of it as in her own power; with theſe impreſſions ſhe is prepared to liſten to the wily addreſſes of the ſeducer, and to believe that, by a *venial* offence, ſhe may enſure her felicity without a ſacrifice of her honour. The practice of adulterous marriages, of "*impudica matrimonia*," tends alſo to break down the barrier between vice and virtue. The woman who is thus raiſed, by means of her ſin, from the depths of guilt, to a ſituation which entitles her to all the rights of unſpotted fame, is a link in the chain of ſociety, which connects honour and diſgrace, ſo that the diſtinction between theſe oppoſite ſentiments is in danger of being loſt; ſhe blends virtue and vice in ſuch a manner, that it becomes impoſſible, as in the colours of the rainbow, to ſay, where the one ends and the other begins."

One leading feature in the character of this *liberal* age is holden forth in a very proper point of view, and proves that the author not only cloſely obſerves but truly eſtimates the ſpirit, the manners, and the morals of the time. There is but one radical cure for this wretched perverſion of philanthropy, this miſerable mockery of virtue, this baſe counterfeit of Chriſtian compaſſion; let the Scriptures be rendered the ſole ſtandard of human actions, and the ever-erring judgment of the ſinful creature be no longer oppoſed to the ſupreme will, and irrevocable fiat of his all-juſt, all-wiſe, and all-powerful creator!

"But notwithſtanding the extremely miſchievous tendency of the practice of intermarriage between the guilty parties, after a divorce for Adultery, the proviſion, which had for its object the prevention of ſuch a practice, excited the diſapprobation of ſome perſons, who admitted the indiſpenſable neceſſity

of ſubjecting Adultery to legal puniſhment. The objections to that clauſe have aſſumed a moſt intereſting form. They aſſail the virtuous and the manly heart where it is moſt ſuſceptible. They repreſent the adultereſs, not as a criminal, but as a helpleſs and unfortunate female—as an object of pity rather than of cenſure. A lively intereſt is excited in her future fate. Should ſhe not be allowed to marry her paramour, what, it is ſaid, muſt be her lot, but infamy and proſtitution? Nay, ſome extreme caſe of forced marriage, and of unconquerable attachment, is preſumed, in order to diſplay, in the ſtrongeſt light, the cruelty of a law, which would conſign to ſhame and miſery the woman who violates the moſt ſacred of ties.

"It is the peculiar diſpoſition of this compaſſionate age to liſten, attentively, to ſuch appeals. The heart, relaxed by the indulgent principles of the new philoſophy, is feelingly alive to all the woes of guilt. It generouſly effaces all recollection of the crime, and is only anxious leſt the criminal ſhould ſink under thoſe ſufferings, which the laws of God and man have doomed him to undergo. In the exerciſe of this refined ſpecies of ſenſibility, not a feeling, not a thought is beſtowed on the injury ſuſtained by ſociety, or on the danger to which the public morals muſt be expoſed, by the ſpectacle of vice ſecure from miſery, and loaded with careſſes. All ſuch conſiderations vaniſh before the pleaſing, the generous, taſk, of ſoothing the guilty heart, and of rendering infamy amiable and vice intereſting.

"I humbly conceive, with all due deference to modern ſyſtems of ethics, that this pity is unkind, that this compaſſion, like 'the tender mercies of the wicked,' is cruel. I humbly conceive that the plan of Providence is infinitely more humane, as well as inexpreſſibly more wiſe. The connection, viſible in that plan, between vice and miſery, is eſtabliſhed for the ſake, not merely of the innocent, but alſo of the guilty. While the former are warned by example, the latter are amended by diſcipline. While thoſe are preſerved from falling, theſe are raiſed up and conducted, through ſuffering, to penitence, reformation, and pardon. The correction may, indeed, be ſevere, but it is ſalutary, it is merciful. It affords the only means by which, according to the conſtitution of human nature, the heart can be purified from guilt. By the law of aſſociation (already noticed), the crime, which occaſioned the ſuffering, becomes an object of loathing and abhorrence; and theſe ſentiments, when confirmed by reflection, afford a ſolid baſis for good reſolutions, for virtuous diſpoſitions, and for real reformation.

"On the contrary, the new and refined ſyſtem of feeling, ſympathyſing with that arrogant philoſophy, which promiſes perfect happineſs to imperfect man, cannot endure that vice ſhould be miſerable. It pours balm into the guilty breaſt, and forbids the ſinner to be ſorrowful. This vain attempt to improve upon the order of nature, will, if perſiſted in, receive the reward due to ſuch preſumption. It will greatly encreaſe the corruption of human nature, and the ſum of human miſery. It will encompaſs virtue with new ſnares, by rendering the path of vice apparently ſafe, as well as flowery. It will render guilt impenitent, and prevent the criminal from reaping the ſalutary fruits of compunction and repentance.

"It is true, in the looſe ſtyle of the new ſchool of morality, when the adultereſs, by marrying the partner of her crime, regains a kind of character, which, though not ſterling, is current for all the purpoſes of faſhionable life; and when, ſenſible of the danger which ſhe has ſo fortunately eſcaped—or, perhaps, really attached to the man for whom ſhe violated her firſt vows—ſhe

avoids,

avoids, in her new nuptial connection, a repetition of her offence; this change is called reformation. But is it certain that this ſkin-deep reformation will be accepted by that Being, who ſearches the heart? Is there no danger that the woman, who is thus preſerved from ſorrow, may fall very ſhort of *that repentance which is not to be repented of?* that ſhe may find it impoſſible even to regret, much leſs to abhor the offence, which has produced ſuch pleaſing conſequences? that, in ſhort, by being prevented from atoning for her crime in this world, ſhe may have to account for it in the next? Theſe, ſurely, are enquiries of ſome importance, unleſs to thoſe who adopt the Gallic ſcheme of infidelity, and recognize the infidel decree that 'death is an eternal ſleep.' Without, however, reſorting to conſiderations of ſo high a nature, one thing is certain, that it is better, both for the individual and the community, that a woman, who has been guilty of ſuch a crime as Adultery, ſhould hide her face in retirement, than that ſhe ſhould appear in the public walks of life, aſſerting her undiminiſhed claims to character and reſpect; and——

" ——————— Charioted along
" In guilty ſplendour, ſhake the public ways." COWPER.

Every other objection to the prohibitory clauſe of the bill is proved to be equally falſe and futile; and many of our juvenile propounders of laws may here find much uſeful and neceſſary information, as well reſpecting their private conduct as their public duty. Our readers will have perceived that the author's ſtile is as chaſte and elegant, as his principles and ſentiments are juſt and pure; and we ſhould ill diſcharge our duty did we not moſt ſtrenuouſly recommend this letter to the peruſal of every man, who thinks that the religious and moral principles of the community are an object of importance, either to the preſent well-being of the ſtate, or to the future happineſs of its members. Copious as our quotations have already been, we cannot reſiſt the temptation of extracting the cloſing paſſage of the book, which is calculated to impreſs the mind with the moſt ſerious, the moſt awful reflections; adding our fervent wiſh that theſe reflections may tend to promote thoſe beneficial effects which it is the evident object of the author to produce. Having delineated the profligate ſtate of manners in France, he thus concludes;

" Sir, it deſerves our moſt ſerious conſideration, whether, though we have not yet, thank Heaven! attained ſo dreadfully corrupted a ſtate of manners, we are not making faſt approaches towards ſuch a ſtate. Of this, I fear, we exhibit ſymptoms which are truly alarming. We exhibit the moſt alarming of all ſymptoms—a corruption of moral ſentiment. It is certain, that Adultery no longer excites among us the ſame abhorrence as heretofore. It is viewed every day with a more indulgent eye. It is connived at, and encouraged, even by ſome, whoſe perſonal conduct is irreproachable. It is holden out as an object of compaſſion. It is growing into a ſyſtem. It is beginning to have *its laws of honour.* All this has been allowed—nay, it has even been *urged* by thoſe who oppoſed the attempt which has been made to reſtrain it by law, and who pleaded, as a reaſon againſt the probable effect of Legiſlative interpoſition, *' but Adulteries are better received than heretofore!*

Thus are we treading in the ſteps of profligate France. May Heaven inſpire our Legiſlators with wiſdom and reſolution to interpoſe, whilſt it is yet time, to check our perilous career; leſt we ſhare the fate of our Gallic neighbours, who would not have been the victims of Revolution, if they had not firſt been the ſlaves of vice."

Sermons preached at Laura Chapel, Bath, during the Seaſon of Advent, 1799. By the Rev. Francis Randolph, D. D. &c.

(*Continued from* P. 137.)

IN conformity with the plan which we laid down in our laſt month's review, we ſhall now attempt an analyſis of the ſubject matter of theſe diſcourſes, and of the doctrinal points which it is their object to eſtabliſh, reſerving for our next publication the extracts which we propoſe making as a ſpecimen of the ſtyle, the language, and the argumentation of no common author.

The firſt ſermon, which, as we have already obſerved, is a kind of abſtract of the whole work, has for its text the ſublime declaration of the inſpired writer concerning our Saviour, which of itſelf eſtabliſhes all the facts inſiſted on in the volume under conſideration. [Hebrews, xiii. 8.] JESUS CHRIST, *the ſame yeſterday and to day, and for ever.* On which text the author obſerves, that nothing has done more harm to the cauſe of Chriſtianity, than the idea which has been thrown out by ſome and adopted by others; that it is of late original, a ſcheme of religion entirely new till 4000 years had elapſed after the creation. This idea tends to impeach the unity of God's deſign, to darken the promiſe of univerſal redemption, and to ſhut on preceding ages the gates of mercy. By thoſe who diligently ſearch the ſcriptures a different doctrine will be maintained: they will unite the promiſe with the performance—the prophecy with the completion—the anticipation with the event—they will ſee that the faith which Chriſtianity inculcates was one and the ſame in all ages of the church; immutable as the divine Mediator, whoſe religion it is. The enquiry, it is obſerved, will lead to a wide field of diſcuſſion; but in the extenſive ſurvey the path of life will be diſcovered; from this chriſtian eminence will appear the ſubſiſting traces of the Patriarchal and the Jewiſh Churches, all purſuing the ſame road, all tending to the ſame end; nay, in the wildeſt digreſſions of heathen mythology, the wandering footſteps of the idolater may be traced back to the very point of departure from the true faith.

Previouſly to this inveſtigation, the general line of argument is propoſed. The firſt revelation to Adam, made at the fall, is found to have been a promiſe of redemption; it is traced, through the antediluvian world, in the faith of Abel and of Enoch, to Noah; it is ſhewn to be the baſis of the new covenant, made between God and man, at the reſtoration of the world after the flood; the principle on which Abraham obeyed the divine call, ſeparating him at once from his country and his kindred; by virtue of which he went forth, not

knowing

knowing whither he went; but waiting for the fullneſs of confirmation, and the promiſed reſt.

Here our author takes occaſion, by a very natural tranſition, to deſcant on the danger of ſeparating the primeval theology from the chriſtian diſpenſation, on the advantage thus afforded to the cavils of infidelity, and on the ſeries of crimes and miſeries which have reſulted to the world in general, and to one nation in particular, from the erroneous practice, grounded on unſound principles; from ſyſtems of morality, patched together from broken fragments of revelation, in order to diſprove the exerciſe of God's will as the neceſſity of his law. [The manner in which the argument is managed, we ſhall attempt in our next review to lay before our readers.] Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever; is the Lord, who in Eden comforted our progenitors; he is the angel of the old covenant and the meſſenger of the new—the Jehovah of Iſrael, as well as the incarnate ſon of God—the Lord of Hoſts, the Prince of Peace, who ſhall hereafter appear as the King of Glory—the eternal Mediator, for ever promiſed to and for ever looked for by the faithful. The evidences of this important truth are propoſed as the ſubject of meditation, during the whole courſe of a ſolemn ſeaſon; ſo as to concentrate every name by which the Redeemer has been called—every appellation by which he has been known to his people—every relation in which he ſtands to them—in that one, which is in itſelf ſo comprehenſive, and ſo endearing, THE LORD OUR RIGHTEOUSNESS.

In the ſecond diſcourſe (Geneſis xxvi. 5.) Dr. Randolph ſelects the moſt ſtriking and prominent features in the character of Abraham, the head of the patriarchal diſpenſation, on whom the promiſed bleſſing was entailed. He ſpeaks of the covenant into which God condeſcended to enter with his choſen ſervant, a confirmation of the promiſe originally made to Adam, and afterwards continued to Noah, on terms which, as they never could apply to a finite accompliſhment, and never could be fulfilled in an earthly Canaan, muſt therefore of neceſſity point out to ſome future inheritance. He adduces the ſtrong teſtimony of our Saviour in his declaration to the Jews, that he was himſelf the great object of hope and dependance to their venerable progenitor, accompanied with the ſolemn aſſertion of his uncreated and continued exiſtence. But, as is very juſtly obſerved by the learned preacher, the point admits of being fairly argued on its own internal evidence, independently of extraneous illuſtration: and he proceeds to do ſo, in a manner which, as it would only ſuffer by abridgment, we leave the reader to examine in the work itſelf. We wiſh to awaken a becoming degree of attention to a moſt intereſting performance, and to excite, not to ſatiate, curioſity.

Returning to the eventful records of the patriarchal diſpenſation, from its earlieſt period, Dr. R. traces the promiſe of redemption by means of atonement, through the oracles delivered to our firſt parents, the acceptance of Abel's ſacrifice (doubtleſs offered according to ſome *ordained mode of worſhip*) the tranſlation of Enoch, and the miraculous

circumſtances

circumſtances attendant on the preſervation of Noah and his family. He dwells, with the utmoſt force of reaſoning, and the moſt complete ſucceſs, on the argument reſulting from the form and act of worſhip with which Noah began the renewed duties of life upon his quitting the ark: while in the hiſtory of Abraham, he views the typical hiſtory of all true believers, who, in full aſſurance of faith, ſojourn in the land of promiſe as in a ſtrange country, looking for a better, that is an heavenly, habitation. From the root of Abraham, aroſe the viſible church: its heavenly nature, its progreſſive growth, its bleſſed fruit, were fully diſcloſed to him. It was not only made known to him that Chriſt ſhould be of his ſeed, but the calling of the Gentiles by which all the families of the earth ſhould be bleſſed, was a ſubject of diſtinct revelation from God. Through the whole patriarchal age, the ſame guardian power watched over his ſervants, leading them by type, figure, and prophetic direction, to juſt apprehenſions of the true God, and to the performance of ſuch worſhip as would procure his favour and acceptance. Such was the religion of the patriarchal church, in the purity of which the ancient fathers of our faith lived and died, the religion of Adam, Noah, Abraham, Joſeph, Moſes—of the church in Judea, of the captivity in Babylon—the religion which by tradition was communicated to the Gentile world. And thus do we contemplate the Jehovah of the old covenant in the Redeemer of the new, and in the founder of chriſtianity, the God of Abraham, of Iſaac, and of Jacob, who had declared, that beſides him there was no Saviour. The notes on this ſecond diſcourſe, in proof and in vindication of the true and ſound *philoſophy* and *phyſiology* of the book of Geneſis, are uncommonly relevant and pertinent. We anticipate the ſatisfaction which the reader will experience in their peruſal. It was not in vain that Dr. Randolph enjoyed the friendſhip, and liſtened to the wiſdom, of that excellent man to whom he proudly confeſſes himſelf indebted for ſeveral valuable hints connected with his argument.

To the third ſermon (on Hebrews xi. 7.) we do not ſcruple to give the palm of excellence. It is evidently written in our author's beſt manner, with full knowledge of and deep reflection on his ſubject, and *con amore*. To attempt an abſtract or analyſis of this maſterly compoſition, would be to diſfigure and miſrepreſent it. It is ſomewhat retroſpective, in point of chronological exactneſs, from the hiſtorical facts diſcuſſed in the preceding diſcourſe, but it takes its place, with infinite propriety and juſtneſs, before the examen of the Moſaic diſpenſation, which is the ſubject of the fourth ſermon.

The object of this intereſting compoſition will beſt be explained in the words of Dr. Randolph:—"Whatever," ſays he, "may have been the mode or degree of divine communications, the tendency of them has been the ſame—the revelation, the prophecy, and the miracle, all conſpire to promote one heavenly purpoſe—they are only the different part of a building unto God, Chriſt being the chief corner ſtone, and the work of redemption which neither the paſſions of men have

have fruſtrated, nor any convulſions of nature altered, will remain firm and immovable upon the rock of our ſalvation, till the whole be completed in the final deliverance of the faithful. If we loſe ſight of this grand and gracious deſign, every thing which has paſſed, or is now paſſing, in the world, becomes a confuſed revolution of events, which, like the waves of the ſea, beat upon the ſhore of time with a momentary noiſe, and ſoon ſink into the calm of oblivion. The Chriſtian may err in ſome prophetic alluſion; he may force a compariſon into ſome remote junctures and dependencies, but he cannot fail to comprehend the leſſon of righteouſneſs, and to know his only creator, God."

But we muſt not anticipate on our own deſign in the conduct of this critique, and therefore we reluctantly forbear to inſert a ſplendid and dignified application of the events immediately preceding the deluge to the awful circumſtances of the preſent moment, and to the times in which we are now placed. It is a pleaſure, however, which we reſerve to the enſuing month for ourſelves and our readers.

In the mean time it will ſuffice to ſay, that the diſcourſe now before us relates to the deſtruction and renovation of the old world, to the faith of Noah, and the conſequences of that faith, to the conſecrated ark, the type, the figure, and the inſtrument of ſalvation; to the infliction of ſevere but juſt viſitation, when the all-powerful WORD, which at the commencement of time had called the jarring and diſcordant elements into order, now commanded their decompoſition and diſſolution, when the rains deſcended and the floods came, and the winds blew, and beat upon the fabric of the world; when it fell, and great was the fall of it. Theſe ſtupendous events are conſidered as applicable to a future dreadful conſummation, which will be fully and finally accompliſhed at Chriſt's ſecond coming to judgment, at the approaching diſſolution of the world by *fire*, and the preſervation of the family of the faithful in the ark of his Church.

We ſhould here cloſe our remarks on Serm. 3, were we not particularly ſtruck and pleaſed with the obſervation on Geneſis.

In this paſſage is a remark, which we believe to be perfectly original, and eminently juſt. The preacher obſerves, that when the threatened vengeance was ready to fall, the hand of God, which had conducted the patriarch and his family into the hallowed fabric, there miraculouſly *cloſed them in*; but the irruption of the mighty waters ſhould prevail againſt all the powers of human art which had been exerciſed in its conſtruction, and perhaps, but in the laſt criſis of danger, the multitudes condemned to die ſhould attempt, by deſperate violence, to obtain admiſſion into the place of refuge which God had appointed for his faithful ſervants *only*.

On our examination of the notes and illuſtrations in the appendix, connected with this excellent ſermon, we find one grateful and honourable remark, which in juſtice both to living and to departed excellence, ought not to be ſuppreſſed or overlooked. "It is with pride, though with painful remembrance, that I attribute the form and manner of treating

treating this ſubject, to ſome notes of the late Lord Biſhop of Norwich, Dr. Horne. Could he have left his ſpirit with them, it had, indeed, been a legacy to the Chriſtian world, which at his death was robbed of one of its brighteſt ornaments. I could almoſt ſay, as Cicero did of Archias, *ſi quid ſit in me ingenii, quod ſentio quam ſit exiguum*, I owe that little to his friendſhip, his converſation, and his writings." p. 234.

On entering into an examination of the fourth ſermon, on the Moſaic diſpenſations, we feel ourſelves half diſpoſed to retract the unqualified praiſe given to the antecedent diſcourſe. If it be entitled to pre-eminence, it is only the pre-eminence which in caſes of almoſt equal excellence is due to the *prima inter pares*. There is not any feeling of the human mind which can be proof againſt the potency of the diſcourſe now under conſideration. Text, Deut. iv. 11. 12. "And ye came near and ſtood under the mountain, and the mountain burned with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs. And the Lord ſpake unto you out of the midſt of the fire." The author is by this time arrived at the full dignity and intereſt of his ſubject.—Jam in ſummo divinæ ſublimitatis faſtigio verſatur. Hitherto the triumph of the Church of God and the deſtruction of its enemies have been ſeen, amidſt bleſſings and deliverances, in judgments and in mercy. To the period of the Exodus no human record pretends to reach; but we have the ample and accurate teſtimony of the Scriptures of God; by them the deſign and ſcheme of PROVIDENCE is developed, the trials and rewards of expecting and patient faith before the law are detailed, the promulgation of that ſacred inſtitute, with the concomitant ſanctions and miracles that confirm it, together with the prophecies which teſtify its purpoſe, and the glory that ſhould follow, are all revealed, and all coincide to form one great preparation to that moſt merciful and glorious event, wherein the ſeed of the woman was to bruiſe the ſerpent's head, and all the families of the earth were to be bleſſed.

Our author now proceeds to the hiſtory of the people of God, the marvellous inſtances of intervening Providence, and the miraculous train of events which accompanied their reſcue from the Egyptian bondage, and ſupported and directed them for a ſeries of years in the barren and pathleſs wilderneſs. Here particularly he deſcants on one of the moſt awful and tremendous appearances that ever was exhibited to the eyes of man, the manifeſtation of divine glory on Mount Sinai at the moment of the promulgation of the law, when the ſanctions of the firſt covenant, as preparatory to the ſecond, were confirmed in the word and in the preſence of the deity. It had reference to a future Mediator, inveſted with divine prerogatives, and, through the legal diſpenſation, known under the exalted titles of the Lord, the Mighty God, the Prince of Peace, the Saviour and Redeemer, the Angel of the Covenant, the Strength of Iſrael, a Prophet, Prieſt, and King, the Portion of Jacob, the Light of his People, and the Rock of their Salvation. The ceremonial law was an emblem of Chriſtianity; and we have ſeen enough of accompliſhed prediction to prove that Our Sa-

viour is the end of the law and the prophets; that he is the Alpha and Omega of his own revelations, and that they are a book ſealed without

It is with regret that we forbear to follow our author minutely into the admirable ſeries of arguments with which this diſcourſe is continued and concluded, on the queſtions, "Why the Moſaic law was promulgated?" and "Why in ſo public, ſo terrible a way?" In referring our readers to the original work, we promiſe them the moſt complete ſatisfaction as to theſe intereſting ſubjects; where they will alſo find a maſterly, and, in our opinion, unanſwerable ſtatement of the caſe with reſpect to the ſpiritual nature of the rewards and puniſhments implied and involved in thoſe temporal ones annexed to the performance or non-performance of the law.

The concluſion of Diſcourſe 4, in which the evidence is ſummed up, and practically applied to our own ſituation and circumſtances, is full of energy and ſublimity. It is impoſſible not to add, that it was delivered with the utmoſt effect and moſt ſeaſonable propriety as an advent ſermon, on the Sunday immediately preceding the feſtival of our Lord's nativity.

"To confirm the meſſage of mercy to fallen man, and with every predicted mark of the heavenly viſit, to give fulfilment to prophecy, at the appointed period of time, came the promiſed REDEEMER." This great event is the ſubject of the diſcourſe next in ſucceſſion (Text John i. 11.) to which we are now about to introduce our readers, and with reſpect to which we would point out, as a proof of genuine taſte, the meaſured dignity and equable tenor of the ſtyle and language, happily diſcriminated from the elevated diction of the two preceding diſcourſes, on ſubjects connected with circumſtances of terror. We are now led to commemorate and to welcome the advent of our infant Saviour: to conſider the myſteries of his birth, the dignity of his character, and the bleſſedneſs of his commiſſion. Through every diſpenſation the original promiſe of redemption moved onward to its final accompliſhment. The hope which Adam was taught to encourage, renewed to Noah, and confirmed to Abraham; the ſucceſſion foretold by Moſes, the prefigurations of the Temple, the ſpirit of prophecy, and the expectation of ages, are all carried forward without a ſingle defect of teſtimony, to center in Jeſus Chriſt the ſame yeſterday and to-day, and for ever. Under ſo many deſcriptions and characters, and with much atteſting pledges, has the Almighty guarded this covenanted truth, that unleſs it be admitted, ſacred hiſtory has no reality, and prophecy no interpretation. The miſſion of Chriſt, the cauſes which influenced the Jews in their too general rejection of him, the nature of the evidence which they reſiſted, their own diſcomfiture and ruin which followed, and the unexampled national puniſhments which have fallen upon them, are all urged with irreſiſtible force of argument; and at the ſame time with pious deference to the unſearchable and myſterious will of God, which in many inſtances cannot be meaſured by the ſtandard of finite intellect, againſt which there lies no appeal, concerning which to diſpute is to rebel. With theſe impreſſions,

under

under the guidance of the moſt ſober reaſon, we confeſs that Jeſus of Nazareth is the Chriſt, the Son of the living God, aſſociating in that belief his incarnation, his life, his death, his reſurrection, aſcenſion, and atonement. His humility as man evinces him willing, his omnipotence as God evinces him mighty, to ſave; cloſing and combining the parts of one ſtupendous whole. The ſyſtem of Chriſtianity includes all theſe; and the ſeparate articles of a Chriſtian's creed are ſo many different memorials of the wonders of his redemption. The concluſion of the diſcourſe, referring to the future bleſſings of the diſciples of Chriſt, and the happineſs which remains for them in expectation, is deſerving of more than ordinary regard, as the voice of truth, of inſtruction, and of comfort. Theſe hopes, not yet realiſed, theſe mercies reſerved for the people of God, form the argument of the ſixth diſcourſe. Text. Heb. xii. 22, 23, 24.

Of this animated compoſition, and of the ſeventh diſcourſe, on the new year, from Pſalm, lxxiv. 9, we muſt refrain from giving a detail ſimilar to thoſe which we have attempted on the five preceding diſcourſes. We are conſcious that the limits, cuſtomary to be obſerved in theſe critiques, have, on the preſent occaſion, been ſomewhat exceeded; but we reſt our defence, or at leaſt our apology, on the momentous nature of the ſubject, on the intrinſic merit of the performance, and on its peculiar utility at the preſent hour of evil working and of infidelity. That ſuch a performance ſhould have appeared at ſuch a period, we cannot but deem a circumſtance more than fortuitous. The Power who has pledged his inviolable promiſe to ſupport and defend his holy truth, will proportion the inſtrument to the work, and the means of defence to the ſum of the danger. While religion has ſuch advocates as theſe, and while there exiſts, as we are perſuaded there ſtill does, in this country, a ſpirit diſpoſed to receive the word with all readineſs of mind, and to ſearch the ſcriptures, "whether theſe things are ſo," we have little anxiety as to the ultimate reſult. The Church may be perſecuted, but it will not be forſaken. The tempeſt of obloquy, of prejudice, of evil working, may rage and bellow againſt it, but it will ſtand ſecurely, for it is founded on a Rock.

In our next number we ſhall gratify our readers with a few extracts illuſtrative of Dr. Randolph's ſtyle, language, and mode of reaſoning. Our duty will then have been performed. The reſt muſt be ſubmitted to the judgment of a diſcerning public, a tribunal to which, in this inſtance, we moſt confidently appeal.

(To be concluded in our next.)

The Queſtion as to the Admiſſion of Catholics to Parliament, conſidered upon the Principles of exiſting Laws. With ſupplemental Obſervations on the Coronation Oath. By a Barriſter. 8vo. Pp. 79. Booker.

THE title page of this pamphlet contains, in the form of a motto, a quotation from Blackſtone's Commentaries, which is calculated

to make an unfair impreſſion. That quotation is as follows: "The laws againſt Papiſts are rather to be accounted for from their hiſtory, and the urgency of the times which produced them, than to be approved, (upon a cool review) as a ſtanding ſyſtem of law." This paſſage, when prefixed to a publication profeſſing to treat of the Catholic Queſtion (as it is called) "upon the principles of the *exiſting laws*" can only be intended to operate as a condemnation, on the high authority of Blackſtone, of *thoſe laws*. Now it happens that the laws here alluded to, by the learned Commentator, are no longer in exiſtence. Whoever will open the fourth volume of Blackſtone's Commentaries will find, that the obſervation in queſtion applies only to the *penal* laws againſt Papiſts, *all* of which are now repealed; and that it does in no reſpect relate to the civil diſabilities, which form the ſubject of the preſent publication, and to which it is, rather diſingenuouſly (we muſt ſay) made to allude.

The profeſſed object of this pamphlet is to conſider "the Queſtion as to the Admiſſion of Catholics to Parliament" and the author's reaſoning is directed to prove that they ought not, any more than other Diſſenters, to be excluded from an exerciſe of Parliamentary functions. Their diſability in this reſpect ariſes (as he juſtly obſerves) from laws which affect them alone, and not, as is often erroneouſly ſuppoſed, from the Teſt and Corporation Acts, which operate upon all who are not in communion with the eſtabliſhed Church, and which relate only to corporations and to civil and military employments under the Crown. The bar which prevents Romaniſts (for by that name we think it more accurate to deſcribe the Members of the Church of Rome, than by the uſual denomination of Catholics) from ſitting in Parliament is the 30th of Charles II. Stat. 2. which, in the title is expreſſed to be "an act for *diſabling Papiſts from ſitting in Parliament.*" This act requires all perſons ſitting and voting in Parliament to take the oaths of allegiance and ſupremacy, and to repeat and ſubſcribe a declaration againſt tranſubſtantiation, the invocation of ſaints, and the ſacrifice of the maſs. This declaration, and the latter part of the oath of ſupremacy, are repugnant to the religious ſentiments of the members of the Roman Church, and occaſion the parliamentary diſability which the author contends ought to be removed.

The grounds on which he urges this claim are that it is no principle of the Britiſh conſtitution, that thoſe who participate in the enactment of laws ſhould profeſs the eſtabliſhed religion of the State—that Catholics (Romaniſts) alone, of all his Majeſty's ſubjects, are liable to any diſability in that reſpect—and that it is unjuſt to continue ſuch a diſability, with regard to them becauſe their principles and opinions are in no reſpect dangerous to the civil and eccleſiaſtical eſtabliſhments of this kingdom.

The Author, it muſt be owned, argues theſe points with conſiderable ingenuity and force. But we muſt ſay that his candour is far from being equally conſpicuous. From his mode of reaſoning any one would infer that the ſole object of the Romaniſts is to be put upon

upon a footing with the other Diſſenters, by being admitted into the Legiſlature. But it is a matter of notoriety that much of the public alarm which is excited by the expected agitation of the queſtion, commonly, but very inaccurately, termed "Catholic emancipation," ariſes from the apprehenſion that this queſtion is meant to involve the removal of all civil diſabilities from every deſcription of Diſſenters, whether Romaniſts or Proteſtants. And if the claims of the former really extend beyond their admiſſion into Parliament, they muſt neceſſarily go that length. For as by a repeal of the 30th of Cha. II. they would in all reſpects be put upon a footing with the other nonconformiſts, their further pretenſions, if they have any, muſt be to be freed from the operation of the Teſt Acts; and a repeal of thoſe Acts would let in Diſſenters of every deſcription, and, in our opinion, as well as in that of every man who has ever ſtood forth in ſupport of the Church, be ſpeedily followed by the overthrow of our eccleſiaſtical eſtabliſhments; and, conſequently, by the entire deſtruction of our conſtitution.

It appears, therefore, that the author of this tract, in conſidering the only queſtion of "Admiſſion into Parliament" confines himſelf to a part, and, indeed, a very ſmall part, of the real queſtion concerning the Romaniſts. If, in his opinion, that was the only claim they ought to advance, it was incumbent upon him to ſay ſo in the moſt explicit terms. His argument would have appeared in a very different light if he had declared that "his brethren, (for we preſume that he is of the Catholic perſuaſion,) conſcious of their loyal attachment to the proteſtant ſucceſſion, ſought only to enjoy, in common with other Diſſenters, who (certainly are not better ſubjects than themſelves) the privilege of ſitting in Parliament; but, far from entertaining any views of hoſtility to the National Church, they were ready to pledge themſelves, on all occaſions, to the ſupport of the Teſt Acts, which they conſidered as neceſſary bulwarks to that Church." Accompanied by ſuch aſſurances the author's reaſoning for the admiſſion of Romaniſts to Parliament would have appeared to much greater advantage; and the mere omiſſion to bring forward any aſſurances, of the above kind, is itſelf a fair ground of ſuſpicion that, while he was aſſerting one claim, he had others in his contenplation which he thought it prudent not to notice. This ſuſpicion is exchanged for ſomething very little ſhort of certainty by an expreſſion in the 3d page, where, he ſays, that "The Catholics are principally anxious to ſit and vote in parliament." Now this word "*principally*" proves to demonſtration, that their anxiety is not, in his apprehenſion, confined to the object here deſcribed; but that they have further pretenſions (of which he evidently makes a reſerve) beyond an admiſſibility to parliament. We have already ſhewn not only what thoſe pretenſions muſt be, but that a recognition of them would ſoon enable the ſectaries to trample upon the ruins of the church. But whatever may be the preſent views of the Romaniſts we are convinced that their admiſſion into Parliament would be a very conſiderable ſtep towards the

repeal

repeal of the Teſt Acts. For the body of Diſſenters, conſidered as a general claſs, comprizing all its ſubdiviſions, would, in that caſe, receive a great acceſſion of ſtrength; and however widely they may differ among themſelves, yet they have a common intereſt to unite, in order to obtain the removal of diſabilities which apply equally to them all. And he muſt be very ignorant of human nature, who can doubt that they would lend one another their mutual aid for that purpoſe. The danger too would be increaſed by the operation of party motives. For it is obvious that the claims of the Proteſtant Diſſenters, whenever they have been brought forward, have been invariably ſupported, with very few exceptions, by the party in oppoſition to government—although moſt of the members of that party profeſſed an adherence to the eſtabliſhed church; and the deſperation of thoſe who oppoſe government has certainly encreaſed with the awfulneſs of the times, and with the difficulties of the country. Hitherto, indeed, no miniſter has ever been bold enough to countenance, in any degree, the above claims; but what may happen in this age of unaccountable viciſſitudes, exceeds all human conjecture.

In deprecating, for theſe reaſons, the admiſſion of Romaniſts into Parliament, conſidering ſuch admiſſion as an inſulated queſtion, we are far from imputing to that body of men in this country, any views that are unfavourable to the eſtabliſhed Government, or to the peace and good order of ſociety. We conſider them as good and faithful ſubjects. And we rejoice that all the penal laws, to which, at any time they have been ſubject, are done away. For their diſability to ſit and vote in Parliament is by no means of a *penal* nature. This is merely a precaution for the ſecurity of the exiſting eſtabliſhments, and, as we have ſhewn, a *neceſſary* precaution. Indeed, far from admitting that ſuch a diſability can with ſafety be removed, we do not ſcruple to expreſs our regret, that the right of ſitting in the Legiſlative Councils of the King is not *confined* to Members of the eſtabliſhed Church. We think that much of the danger, to which that church is expoſed, is owing to the want of ſuch a regulation. And therefore we lament, that the author is juſtified in ſaying, that "it is no principle of the Britiſh conſtitution, that thoſe who participate in the enactment of laws ſhould profeſs the eſtabliſhed religion of the country." We think that this ought to be a principle in every conſtitution, becauſe we think that it is eſſential to the complete ſecurity of conſtituted authority; and while we deplore the deviations from that principle which exiſt, we feel it our duty ſtrenuouſly to oppoſe any encreaſe of thoſe deviations.

As a ſpecimen of the author's ſtile and manner of reaſoning, (which are entitled to commendation) and alſo in juſtice to the reſpectable claſs of men whoſe advocate he is, we ſubjoin the following extract:

"It is ſaid, oh! but Catholics are not to be believed upon their oaths—they may violate any engagements contracted with heretics—and the Pope, nay even the prieſt, may grant them diſpenſations for the purpoſe. That ſuch a prejudice ſhould ever have been entertained by men of ſenſe; or that, having

been entertained, it ſhould have been *repeated* in the preſent days by men eminent for their learning and high ſtations, really appears aſtoniſhing: the reflection of a moment will ſhew the abſurdity of ſuch a notion. When we conſider that the Catholics, during a period of two centuries, have deprived themſelves of the greateſt advantages—that they have reſigned their moſt valuable birth rights—that they have repeatedly ſacrificed their fortunes, their liberties, and even their lives—merely from a peculiar ſcrupulouſneſs in regard to oaths; ſurely they are entitled, if not to indulgence, at leaſt to reſpect. To conceive that ſuch men think lightly of oaths would be abſurd: to declare it with confident aſſurance, would be foul detraction. Had the Catholics ever conceived that faith was not to be kept with heretics—that the cauſe of their religion was to be advanced by every means, however unlawful—that they might be diſpenſed from all oaths of allegiance taken to a Proteſtant Government, and that indulgences might be granted to commit ſin—ſurely they never would be in their preſent ſtate of excluſion; and all the proviſions of the Legiſlature enacted againſt Catholics would have been of no avail. Theſe conſiderations, I am convinced, muſt, with every candid perſon, remove the ill-founded prejudice to which I have alluded."

Reſpecting the author's obſervations on the Coronation Oath, we cannot do better than refer him to Mr. Reeves's excellent pamphlet on that ſubject, which we have noticed in this Number.

MISCELLANIES.

The Claims of Thomas Jefferson to the Presidency, examined at the Bar of Chriſtianity. By a Layman. 8vo. Pp. 54. Dickins. Philadelphia. 1800.

THE object of this tract is to convince the Americans, that, as Chriſtians, it is their duty not to chuſe any man as their President, who is *no Chriſtian*; and the author represents the infidelity of Mr. Jefferſon to be a fact ſo notorious, from his writings and his declarations, that it would be the height of abſurdity to attempt to *prove* it.

"To go about quoting books and converſation to ſhew the creed of ſuch a man, is like furniſhing an atteſted copy, from the records of the Britiſh Privy Council, of the proclamation of George the Third, as King of Great Britain, to prove that ſuch is the name of the Britiſh Monarch."

The inference, very naturally drawn by the author, is, that the election of ſuch a man to the office of ſupreme magiſtrate of the country would be a proof that the electors were themſelves infidels.—We know not what juſtice may be allowed to ſuch an inference in the United States, but we are perſuaded, that, in this old-faſhioned country, all depraved and degenerated as the age undoubtedly is, it would be deemed incontrovertible.—The Americans, however, have, ſince the publication of this tract, elected Mr. Jefferſon, and are therefore open to all the cenſures which this ſtrenuous advocate for Chriſtianity has, *conditionally*, beſtowed on them!—It is a family diſpute, and we ſhall leave the parties to ſettle it between themſelves.

Thoughts on the beſt Mode of Carrying into Effect the Syſtem of Economy recommended in his Majeſty's Proclamation. 8vo. Pp. 62. 1s. 6d. Wright. 1801.

WHOEVER labours by argument, or example, to enforce obedience to the declared will of the lawful Sovereign of his country, is entitled to the thanks

thanks and gratitude of his countrymen, however mistaken he may chance to be in his ideas on the subject on which that obedience is required.—The author of this pamphlet, enters, with zeal and sincerity, into the distresses of the times; gives implicit credit to the reports of the two Houses of Parliament respecting the scarcity of corn, and enforces, with all the strength of ability which he is capable of exerting, the indispensible necessity of the most rigid economy.—All this is unobjectionable and praiseworthy; and the plan which he has adopted in his own family is highly worthy of imitation.—He strongly recommends as much caution and care in the consumption of meat as of bread, and fish and rice are the substitutes which he has found most eligible and effective.—His advice to *servants* is excellent, and we wish our limits would allow us to extract it. He truly observes that "from the highest to the lowest, the advancement of price in all the necessaries of life is severely felt, *except by servants*; the price of meat, or the price of bread, is to *them* a matter of no concern; *they* are sure to find, at the usual terms, a table spread, with a plentiful and comfortable meal, whether meat is four-pence or a shilling a pound—except from curiosity, they may go from the beginning of the year to the end of it, without knowing whether it was one or the other; to them, therefore, I say, that, at all times, to be wasteful, and not to turn to the best account the food that is allowed them, is absolutely a crime, but, at the present period, it is an hundred-fold criminal."—He then shews that the inevitable consequences of a wasteful disposition in servants must ultimately prove ruinous to themselves, by reducing their masters to the necessity of dismissing them; and we earnestly hope that the following recommendation of the author will be rigidly adopted by every master of a family;—"that a resolution should be entered into and signed by the masters of families, in the different parishes, not to hire any servants who had quitted their last places in consequence of any unwillingness to submit to the present occasional system."—We know of some masters, who have taken servants of this description, even without a character from the masters whom they had left, and we are half-tempted to expose their names to the world!—

We disagree with the author respecting a *maximum*, but on that subject our opinion has been so frequently delivered to our readers, that it is needless to repeat it here.—His tract is worthy of attention; and his efforts in a cause, which every honest man must have at heart, are highly commendable.

Effectual Means of providing, according to the Exigencies of the Evil, against the Distress apprehended from the Scarcity and High Prices of different Articles of Food. By George Edwards, Esq. 8vo. Pp. 44. Johnson. 1800.

MOST of the means here prescribed have been adopted by the Legislature, and the public are now fully competent to decide on their efficacy. One of the means, indeed, that of *pressing* land for the growth of potatoes, and *pressing* milk for the use of the poor, neither has, nor, we trust, ever will be tried; not that we think either that or any other strong measure would not be justifiable, if a famine were really to be dreaded, but because we are persuaded that the evil is not so formidable as to require the application of so desperate a remedy; and that the remedy, if applied, would prove inadequate to remove it. Another mean, here strongly recommended, has also been neglected by the Government;—the restoration of

peace, the practicability of which, aye, and of a safe, honourable, and permanent peace too, was perfectly visible to the keen eye of Mr. Edwards, (even in February 1800) though much wiser heads, and much keener eyes than his, have not yet been able to discover it. Mr. Edwards affirms that he is "the sole author of the present new and solid system of finance, that of raising the supplies within the year, and the income tax."

Radical Means of Counteracting the present Scarcity, and preventing Famine in Future; including the proposal of a Maximum founded on a New Principle; to which is prefixed an Address to the Legislature on a Plan for meliorating the Condition of Society at large. By George Edwards, Esq. 8vo. Pp. 182. 3s. 6d. Johnson. 1801.

MR. EDWARDS here enters into a large field of speculation, through which we shall not attempt to follow him. His object is unquestionably good; and he appears to be actuated by motives and feelings highly honourable to his heart; but in his projects for promoting the *practical perfection* of the social world his abilities do not keep peace with his will.—While he recommends, and most justly, reflection to others, before they adopt his opinions, and encourage his schemes, he hastily adopts himself, without any reflection, or at least without properly weighing either facts or arguments, the prevalent, but most gross error, that tithes are unfavourable to agricultural improvement. On some other points too he is mistaken, but his intentions are excellent, and most of his propositions are worthy of attention. We perfectly agree with him, that "to suffer the distress of a famine, when it really neither exists, nor can in reason be apprehended, and when the growers and dealers in corn are making excessive profits beyond the fair price of this commodity, is what ought never to be suffered in a rational and philanthropic state of society, and never by a humane and benevolent Government;"—no, nor yet in *any* state of society, nor by any Government.—The remedy which he proposes for this evil is a *maximum* which he defends with great earnestness and zeal, and with no lack of talent.—Some of his arguments on this subject we shall extract, as a fair specimen of his style and powers of reasoning.

"It is requisite to support the propriety as well as the necessity of adopting this proposal, and in particular to answer the objections which Mr. A. Smith makes against it. 'Because,' says he, 'it either hinders dealers from bringing corn to market, which may sometimes produce a famine, even in the beginning of the season, or if they bring it thither, it enables the people, and thereby encourages them, to consume it so fast, as must necessarily produce a famine before the end of the season.' In respect to the first objection, it is certainly a sufficient reply, that the corn growers and dealers can have no other market for their commodity, and would not buy up for speculation corn at its present high price: neither of them could fly in the face of the legislature, which no doubt would establish proper regulations for their conduct; nor could they have any inducement to withhold a proper supply from the markets, if the maximum were fixed sufficiently high, as most certainly it ought, and is proposed to be. The other objection may be as completely answered, by observing, that a wise legislature would always consider the deficiency of the crops, and establish a maximum, both fully sufficient to recompence the growers, and high enough to enforce that economy in consumption, which is one of the most effectual remedies against the evils of scarcity; and for their own interest the farmer

and

and corn-dealer would not be in haste to overload the market, and reduce their article too low."

"As to the manner of imposing the maximum, there can be no difficulty; for proper persons, conversant in the corn trade, will readily ascertain, the principle being previously known, at what amount it would be fixed on wheat, rye, oats, and barley, as the maximum may be extended to them all: this, as fixed on each of them, should, from what has been observed, certainly be a high one, and above the general price, at which such corn should be sold; and if we suppose the highest price of the best wheat, fixed any year at 12s. 13s. 14s. &c. that of worse samples will fall proportionally.

"A familiar conversation I had yesterday with an old friend, Mr. Thompson, of Girlington, near Wycliffe, upon the banks of the Tees, will tend to make this proposal less repugnant than it appears to be, on account of its novelty, or rather of its being generally condemned: 'I have,' says he, 'sold this bread-corn for 25s. per boll, and might as readily have sold it at 29s. I do not like such a price, even as 25s.: we can, though our crop is very indifferent, afford very well to sell it at 20s. and it should not be higher." This friend is upwards of eighty years of age, still very active and industrious, allowed to be one of the most able farmers in the North, a man of affectionate goodness of heart, of great as well as long observation, and of uncommon sagacity and penetration in all concerns relating to the practice of agriculture: such a testimony as his, is that of experience, and is to me at least, who can depend upon his judgment, an authority in favour of a maximum, equal to that of any dictate of political economy. The following letter, from a man of genuine humanity, communicated to me by my ingenious and benevolent friend Mr. Harrison, of Barnard Castle, from whom I am happy to acknowledge having received this and many other most important services, likewise supports very strongly the proposal of a maximum.

Sledgwick, 11th Mo. 18th, 1800.

Swainston Harrison,

"RESPECTED FRIEND,

"I think I have come to a conclusion to sell my corn of this year's crop entirely to the poor people at a reduced price, perhaps at 20s. per boll; and as I intend to sell it chiefly to those in Barnard Castle, am thoughtful how to dispose of it so as the most necessitous only may reap the advantage; and desire thee, and some other person in the other end of the town, to make a weekly list of as many poor persons' names as will take my quantity. I think I can engage some of the millers to grind it at 1s. a boll. But I mean thee to consider, and if thou canst find any better mode to be adopted, inform me thereof by a line, which will oblige, thy friend,

JOHN APPLEGARTH.

"N. B. I mean to sell my potatoes at Staindrop to the poor people."

We are happy to record these instances of benevolence in a class of people, of whom, considered as a body, the public have much just reason to complain.

"It may be very fairly and candidly observed, that the common practice of granting a bounty, for the encouragement of the importation of corn, implies strong approbation of the measure propoposed of fixing a maximum price: but government, by so doing, only performs by halves, what it should complete at once. For the offer of such bounty is always intended to reduce the prices at home, that is, the profits of the corn-dealers and growers, because they are too great. This is the same view as that of fixing a

maximum: and neither of them intends to deprive the home grower of his fair profits. There is no occasion in the eye of the law to make a difference between the usurer, the hackney-coachman, or the baker, and the farmer and the corn-dealer: yet government actually imposes a maximum upon the former three in regulating the rate of interest of money, that of coach-hire, and the price of bread. The legislature ought always to interfere when society is injuriously treated, and cannot otherwise be relieved: or the citizens are left wholly exposed to the mercy of fraudulent combinations, or of avarice. Commodities ought to be left to fall of themselves to their proper level only when this is practicable, that is, when the seller alone has it not in his power to regulate and fix the market: for if impracticable, a barrier should be placed, to prevent the rise of price beyond reasonable bounds."

Remarks on the present High Price of Grain, and on the Expediency of farther Legislative Restrictions in order to effect its Reduction. 8vo. Pp. 22. 6d. Jordan. 1801.

THIS little tract is one of the most temperate, pertinent, sensible, and judicious, of the many which our duty has compelled us to read on this interesting, and almost inexhaustible, subject. Biassed by no prejudice, led away by no favourite system, the author is equally just in his promises, and forcible in his conclusion. He laments the present high price of provisions, not as a personal inconvenience, but as a public injury; he considers it, not as a temporary disadvantage only, but as a permanent evil, unless speedy and effectual means for reducing it be adopted.

"But notwithstanding it is so desirable that our expectations of a reduction of the prices of grain to their old standard should not be raised too high, it appears to me not less necessary that the prospect, though distant, should be kept constantly in view, otherwise, there is, I think, some danger that we shall have eventually to sit down under all the baneful effects to individuals and society at large, which increased expenditure is so much calculated to create. To enlarge on these effects seems unnecessary: they are too obvious to have passed unnoticed: little more is necessary than the bare mention of one or two of the consequences which must follow a permanent additional increase in the price of articles of general consumption. All those possessed of moderate fixed incomes must be peculiarly affected; under another name, they may be said to be stripped of such a part of their property, as constitutes the difference which this advance makes in their necessary expences. I do not see any reason why their property should not be considered as equally inviolable with that of the farmer, or any other description of persons whatever. But the middle classes, the poor, and the labourer must likewise feel very sensibly, the disadvantage of increased expences, unless the first make an adequate advance in the profits arising from their professional or commercial pursuits, and the others receive such an increase of maintenance or wages as will compensate the difference; which cannot be done without having such a destructive influence on British manufacture as must excite national solicitude; for it would enhance the price so much as to enable those countries where labour is lower, in consequence of cheaper living, to undersell us in the foreign markets. This appears already in some degree to have begun to operate. The quantity of the unmanufactured article of cotton yarn exported has recently been very considerable, to supply the manufactories on the Continent, which it is evident can afford to make goods lower than they can have them from us, otherwise they would continue our customers for them, and our manufactures would

continue to flourish and give support to a numerous class of deserving and industrious individuals.

"The evils that would thus follow in consequence of a continued rise in the price of the necessaries of life to some descriptions of persons in particular, as well as to society in general, would not, I conceive, be counterbalanced by any permanent benefit, even to those who at present reap all the advantage arising from it; because they, like others, must ultimately feel the effects of a proportionate advance, I had almost said, on every thing on which there is occasion for money to be expended. Besides, if things should have the appearance of continuing long in their present state, it cannot but be supposed that the rents of the farmer would be considerably increased, in order to enable the owner to defray the increased expences of his household; than which there is scarcely any thing could be of more injurious tendency, in fixing, as it were, permanently, the evils which we deplore. It may further be observed, that the longer we continue under the advance, which has recently taken place in our living, the more imperceptibly shall we slide into a settled state of things, in which we shall have to sit down under *some* additional expence in commodities and in labour, though *any* addition, if the preceding remarks be just, would be detrimental to our true interest. In order to prevent these evils becoming systematic, or so deeply rooted as not easily to be eradicated, it appears to me desirable that, during our present exigency, we should ever recur, as to a standard, to the prices which the necessaries of life bore before the late rise; and, to enforce this the more strongly, I may be allowed the repetition of a sentiment before expressed, viz. that the prospect of a return to that standard, though distant, should be kept constantly in view."

This is a most serious consideration, on which we have often reflected, but which does not appear to have engaged the attention of Parliament in their discussions upon the question of provisions.

On the necessity and the *justice* of regulating the price of corn, our author's reflections are equally just.

"The general corn laws which are enacted from time to time stand in opposition to theoretical speculation, as they interfere, in effect, with the regulation of prices, by the special provisions which they contain for shutting up the ports against the introduction of foreign grain, when the general average of our own is below a certain price, in order to protect the landholder and farmer against too great a depreciation of the value of those commodities in which they are so much interested. This, they say, is necessary for the security or prosperity of the farming interest, by which the country at large is so much benefited. I allow it may be so: but may not also occasions arise, when there is an equal, if not a greater necessity to provide against such an exorbitant rise in the price of the necessaries of life, as would sacrifice the comfortable subsistence of the people to that interest? Admitting the wisdom and policy of maintaining a proper balance between the interest of the producer and that of the consumer, how can it be denied, that, in our present circumstances, restrictions are necessary to prevent too great a preponderance of the interest of the former, unless it be understood that there ought to be just so much restriction as to prevent the price becoming too low, and as much freedom as would leave no adequate check to its being too high?"

The stile of this pamphlet is as good as its spirit is praise-worthy.

Striking Facts; addressed to those who still disbelieve in real Scarcity, and a solemn Appeal to all who think otherwise. 8vo. Pr. 14. 1s. per doz. or 50 for 3s. Hatchard. 1801.

THE deficiency in our annual supply of corn is here stated at *one-third* of the usual produce; (the Committee of the House of Commons stated it at *two-sevenths*) and the greatest supply ever procured by importation is stated to have been 1,200,000 quarters, or sufficient for the consumption of six weeks; thus leaving a deficiency of ten weeks, or two millions of quarters. This statement is made with a view to enforce the necessity of *internal economy*, and the opulent are called upon to forego entirely the use of bread, in order that the poor may be supplied with it. The piety of the author is manifest in all that he says; but why, in the name of justice and common sense, when he thus appeals to the rich, and deplores the high price of provisions, does he not also appeal to the farmer and corn-dealers and call upon them to reduce its price? There is not one reason that can be fairly urged upon the former that may not be pressed with tenfold force on the latter. Besides, it should never be forgotten, that a high price has never diminished the consumption, nor will a moderate price ever increase it.

Brief Observations on a late Letter addressed to the Right Honourable William Pitt. The Second Edition, with additional Notes; and a Preface, containing Remarks on the Publication of Sir Francis Baring, Bart. By Walter Boyd, Esq. M. P.!!! 8vo. Pp. 186. 5s. Wright. 1801.

WE have read the additions which Mr. Boyd has made to his letter with the same attention which we bestowed on the letter itself; and we have found no cause whatever to alter the opinion which we had formed of the publication, on our first perusal of it, and which, with the reasons on which it was founded, we submitted at large to our readers. We still think that the publication can have no other good effect than to procure a favourable reception for the author in the metropolis of France, should he retain his disposition to revisit it, and perhaps to obtain for him, at some future period, the office of *Ministre des Finances* to the Gallic Republic!

The preface, consisting of 56 pages, applies almost exclusively to the pamphlet of Sir Francis Baring, over whom the author appears to us to have no other advantage than what may arise from a repetition of assertions without any additional weight of argument, or, from what, in homely phrase, is termed, having the last word. It is but fair, however, to observe, that Mr. B. here explicitly disclaims all intention whatever of impeaching the credit of the Bank, though we cannot but express our surprize that he should have discovered any inconsistency in *our* remark that he had endeavoured to shake the public confidence in bank-notes, while he declared "not only that they do possess that confidence to the fullest possible extent, but that they must continue to possess it." The fact is, that we noticed this as an inconsistency in Mr. B. himself, the general tenour of whose arguments seemed to us to be at direct variance with this specific declaration. And this is still our opinion of his pamphlet.

As far as we can comprehend his meaning, as detailed in his new preface, it amounts to this: that the Bank have a capital in hand amply sufficient for the payment of their notes in specie; and yet that the amount of these notes is the cause of the rise in the price of every article of use or consumption. Now where the difference can be to the public—we mean as to its effect on the price of provisions—between the circulation of paper to any given amount, and the circulation of specie to the same amount, we confess our total inability to discover. That either the one or the other, if dis-

proportionate

proportionate to the extent of our trade and manufactures, our exports and imports, would have a tendency to raiſe the price of proviſions and of every thing elſe, we are not ſo weak as to deny; but then ſuch riſe could only be conſidered as the natural and almoſt inevitable conſequence of the increaſed wealth and proſperity of the country; and to impute it to any other cauſe would be ſomething worſe than weakneſs. If then Mr. Boyd's declarations, reſpecting the ſolvency of the Bank, be well-founded, all his reaſoning on the effect of its paper muſt be fallacious; and if his declarations be erroneous, what credit can be due to his arguments?

In adverting to his opponents, among whom he claſſes us, for he quotes us, though he do not *condeſcend* to name us, he aſſumes the language of contempt, and repreſents them as *venal*. To us it is perfectly immaterial what opinion Mr. B. may entertain of us; but *prudence*, at leaſt, ſhould have led him to avoid the uſe of a word which might, with very great appearance of juſtice, at leaſt, be retorted upon himſelf. We ſhall only obſerve that if he means to ſay, that we are capable of being led by intereſt to conceal or diſguiſe our ſentiments, he either infers the nature of our diſpoſition from a knowledge of his own, or wilfully and wantonly belies us.

Mr. B. has alſo either wilfully or ſtupidly miſunderſtood the author of "Brief Obſervations, on a late Letter, &c." reviewed in our Number for January, of whom he ſays that "the obſervation reſpecting the increaſed price of bread muſt have been intended to prove that the increaſe of *price* required an increaſe of *paper*," and upon this *imputation*, which has not the ſmalleſt foundation in *fact*, he enters into a ſtrain of triumphant ridicule. We ſhould have conceived it impoſſible for any man of common ſenſe, ſo to have miſtaken that writer, whoſe object in ſhewing the increaſed price of bread was 20,800,000l. and the increaſed iſſue of bank paper 3,475,397l. avowedly and manifeſtly was to prove nothing more than that the latter could not, as Mr. B. had aſſerted, poſſibly produce the former!

On *one* point we fully agree with the author—the evil conſequences of exceſſive *ſpeculation*; and we very readily admit that no man in the kingdom is more competent to judge of that ſubject than himſelf. *Experientia docet*; but how he can reconcile this notion with his reprobation of legiſlative interference for checking ſpeculation, we know not.

A letter is ſubjoined from a *moſt reſpectable* correſpondent, who writes much as Mr. *Tierney* ſpeaks, and who, of courſe, conſiders Mr. B. as a paragon of wiſdom.

It now only remains for us to fulfil our promiſe by making ſome brief obſervations, on a letter which appeared in the TIMES of February 7, in which we are violently abuſed for our review of Mr. Boyd's pamphlet. In the firſt paragraph of this letter, which is a maſter-piece of impudence and folly, we are accuſed of having *aſſerted* that Mr. Boyd's *misfortunes* (by which we ſuppoſe the writer means, his *bankruptcy*) were *occaſioned* by his ſpeculations and unbounded expences. This is a wilful falſehood; we have no where made any ſuch aſſertion, as our readers well know, and as any man, by a reference to the article, may eaſily aſcertain. We certainly ſaid, that Mr. B.'s ſplendour was unrivalled, and his expences unbounded, and of the truth of this aſſertion we could, if it was neceſſary, produce the moſt convincive proofs, but we did not aſcribe his bankruptcy to thoſe cauſes. How far his bankruptcy was occaſioned by his *ſpeculations* is, indeed, another queſtion, about which, we apprehend, there are not two opinions in the commercial world. By *one loan*, the Houſe of Boyd and Benfield cleared 380,000l. (if our memory do not fail

fail us) as appeared by their books; and so elated were they by their success, and so much, in the true spirit of commercial avarice, did their desire of accumulation increase with their wealth, that they took the whole of another loan on themselves, and refused to admit any partners in it; and to this very circumstance, we believe, may the origin of their *misfortunes* be referred. To Mr. Benfield, indeed, this connection has proved a real *misfortune*, for the enormous amount of his capital was well-known; it is more difficult to ascertain the extent of M. B.'s *misfortune*, as the amount of his capital we do not profess to know.—So much for the question of *speculation!*

We are next told by the Letter-writer, that "the article on which the ANTI-JACOBIN principally rests to prove that Mr. Boyd has published his letter as an enemy to his country," is the anecdote respecting the House of Walquiers at Hamburgh. Now, in the first place, we professed to prove no such thing as is here imputed to us; in the second, we laid no stress whatever upon that anecdote, as proving Mr. Boyd's intent in publishing his pamphlet; and, thirdly, we never connected the anecdote at all with Mr. Boyd. Nay, after relating the anecdote, we expressly said (and this blundering blockhead even quotes our words though they prove his own folly and his own falshood) "we are well convinced that even Mr. Boyd himself would condemn a *speculation* of this nature, and deem it a proper object for the cognizance of the law." Yet his sagacious friend immediately adds—"This article from beginning to end is *false*," which is to say, that Mr. B. would not condemn such a speculation. We shall leave the two friends to settle this point in a *tête-à-tête*. But still, blundering on, the Letter-writer concludes by observing, that in saying what we never did say, we "published *a very infamous falsehood.*" As to the anecdote itself, which he states to be false, and which he defies us to produce *any authority* for, it may be found almost *totidem verbis*, in the *True Briton* of April 29th, 1796. We are aware of the contradiction of some part of it in the same paper of the Monday following, May 2; but, knowing that that contradiction proceeded from a party interested in the suppression of the truth; and who betrayed his interest by the very mode which he adopted for procuring its suppression; and knowing also, that the statement itself was made on the authority of a British merchant, of undoubted veracity, who was at Hamburgh at the time when Walquiers failed; we shall still continue to believe the substance of that article to be true. At all events, the writer of the Letter has himself been guilty of "*a very infamous falsehood*" in asserting that we had not *any authority* for publishing it. The same attention to truth is displayed in the affirmation of this man, that "Walquiers never established a house at Hamburgh;" for the person who supplied the *contradiction* in the *True Briton*, whom he must know, expressly said that Walquiers had *formed an establishment at Hamburgh*; and it will scarcely be denied that, in the language of the commercial world, a *house* and an *establishment* are the same thing; and indeed they are used by this very person as synonimous terms, for, speaking of this establishment of Walquiers, and two other establishments of the same name, he calls one of the latter, "*a third House.*" We could expose many other paltry evasions, and wilful perversions of this doughty champion of Mr. Boyd; but we are sensible that some apology is already due to our readers, for having said even thus much on a matter of this nature, and we shall, therefore, not trespass farther on their patience.

A Twelvepenny Answer to a Three Shilling and Sixpenny Pamphlet, intitled, "A Letter on the Influence of the Stoppage of Issues in Specie at the Bank of England," &c. 8vo. Pp. 30. Richardson. 1801.

IN this twelvepenny anſwer, which Mr. Boyd treats with ſovereign contempt, there is much more plain ſenſe, and plain truth, than in his own three and ſixpenny, or even in his five ſhilling, book. We do not, indeed, preciſely agree with the author in *his* ideas reſpecting the cauſe of the preſent high price of proviſions, becauſe he leaves avarice, extortion, combination, and monopoly, entirely out of the queſtion; but we think him fully ſucceſsful in ſhewing the fallacy of thoſe of his opponent, of whom he ſhrewdly obſerves, that "the Bank had no ſhare in his ruin; on the contrary, the opinion of the commercial world, we believe to be, that his ideas were ſo wild, ſo monſtrous, ſo unſolid, that if ſufficient power (Archimedes like) could have been ſuppoſed, he would have overturned the Bank. He certainly began his mercantile career in the two great capitals of Europe,* under the moſt auſpicious circumſtances. The expectations of his friends have been blaſted. He ſeems ſtill to dream that his opinions are buoyed up by their partiality, and by the applauſes of admiring paraſites. Let us pity him."

The author truly accounts for the reſtriction impoſed, by Parliament, on the Bank, in the iſſue of ſpecie, on the cauſe of which Mr. B. obſerves a ſilence which is ſomewhat more than *ſuſpicious*.

"Amidſt many diſaſtrous events of the preſent war, the impreſſion of that momentous criſis, when the ſucceſſes of our enemies abroad, and the diſpoſitions of their partiſans among ourſelves, had alarmed the nation, and filled it with the horrid dread of a revolution, remains in full force on our minds. At that period, when the ſtate of the Exchange afforded no temptation to export gold and ſilver, the coin of the country was rapidly diſappearing. It became neceſſary to invent ſome powerful means of anticipating and preventing the ruin with which we were threatened from the want of a circulating medium. This is acknowledged to be the reaſon of the reſtriction then impoſed on the Bank."

Whoever reads Mr. Boyd's tract ſhould read this alſo. We have ſaid nothing of either one or the other conſidered as literary compoſitions;—they are both of them defective in correct phraſeology and grammatical accuracy, but where the *matter* of diſcuſſion was ſo important, we deemed the *manner* almoſt unworthy of notice.

Financial Facts of the Eighteenth Century; or, a Curſory View, with comparative Statements of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. 8vo. Pp. 92. 2s. 6d. Wright, London. 1801.

WHOEVER wiſhes to form an accurate judgment of the real ſituation of the country, and of its ability to maintain the arduous conteſt in which it is engaged, ſhould read with attention the pamphlet before us; in which he will find no declamatory rant; no fulſome flattery; no vague ſpeculations; no abſtract reaſoning; no looſe arguing from effects to imaginary cauſes; no wicked appeals to popular paſſions; but ſolid calculations, juſt inferences, and incontrovertible facts; facts that muſt make every Britiſh heart beat high with honeſt ſatisfaction, and every Britiſh mind regard with contempt the impotent efforts of the combined hoſtility of our numerous foes. This tract ought to be tranſlated into all foreign languages, and circulated throughout Europe, that

* This is not ſtrictly correct: Mr, Boyd began his *commercial career* in the little town of Oſtend. REV.

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the extent of our wealth, and the fertility of our reſources may be made apparent to all the nations of the Continent; and teach them the value of the homely maxim; *honeſty is the beſt policy*.

The author thus ſtates the object of his publication.

"The public mind has been long diſtracted with accounts of our paſt diſaſters, and predictions of even greater evils; miſcarriages which human foreſight could not provide againſt, have been moſt unkindly and unfairly attributed to want of ability in the planners, and want of conduct in the executors of our ſeveral enterpriſes. The tranſient ſucceſſes of an enemy have been exaggerated, and even applauded, by men, who forget, while they are indulging in party, that they are in effect the greateſt enemies of the ſtate. To play upon the popular prejudices of mankind, to depreſs the ſpirit of thoſe who have not the means of contradicting fallacious accounts, to make gloomy impreſſions on the multitude, *inter vulgos ſpargere voces*, and thereby to give life and encouragement to the enemy, are acts unbecoming the true character of a patriot. When parties run high, the calm, independent, and diſpaſſionate man, like the mathematician in his cloſet, will conſider ſubjects of a political nature, by ſearching for the truth between the two extremes. When the paſſions and intereſts of men are ſo copiouſly mixed in the ſtream, the water cannot remain pure and undiſturbed; it is therefore of uſe to an unbiaſſed writer, in imitation of the experienced chemiſt, to analyze the properties of matter, and, as it were, decompoſe the various particles. Without following Junius in charging politicians with having looſe principles, the writer of the following ſheets has had cauſe to know, that the accounts of men in power are not always to be relied upon, nor are their reaſonings always well-grounded. He is alſo perſuaded that conviction is not conſtantly produced by mere arguments, and will therefore reſt ſatisfied with giving ſtrong facts and accurate calculations, tending not only to ſhew, but to prove, the real ſituation of this country, with reſpect to its relative power and financial ability for a continuation of the conteſt, and how far it is adequate to the purpoſes of meeting the extraordinary hoſtile confederacy formed againſt our naval ſtrength and independency as a maritime nation. All the writer requires is, that the reader will bring with him, to the peruſal of the following ſheets, a mind free from bias and prejudice; and that he will ſuſpend his judgment, until he has gone through the whole."

No reader whoſe mind is "free from bias and prejudice" can fail to be convinced by the facts here adduced of the folly or the profligacy of thoſe who repreſent the nation as tottering on the brink of deſtruction. The author traces the ſtate of the revenue, and commerce of the country, from the revolution to the preſent period, derived from authentic documents, and clearly eſtabliſhes this concluſion.

"That our exports now, compared with thoſe in the beginning of the eighteenth century, have, from the moſt accurate computation, increaſed nearly in a twelvefold proportion; that the aggregate amount of exports and imports has increaſed in a tenfold proportion; and that the apparent balance of trade in our favour at this period, compared with it a century ago, is augmented in the incredible proportion of one hundred and forty fold. It is to be obſerved, that the annual public ſales of teas by the Eaſt India Company, did not, in the beginning of the eighteenth century, much exceed 50,000 pounds weight: the Company's annual ſales now approach to 20 millions of pounds weight, being an increaſe of four hundred fold in one hundred years. It is alſo worthy of remark, that the late tax on imports and exports alone,

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is eſtimated to produce, for 1800, no leſs a ſum than 1,250,000*l.* which is nearly one half the amount of public revenue in the year 1700.*"

Having placed theſe ſtrong facts in a clear point of view, he briefly conſiders ſome of the leading miſrepreſentations of the day on the ſubject of the high price of proviſions, &c. and proves, beyond all doubt, by the experience of a century, that it cannot poſſibly be imputed to the war, the weight of taxes, or the increaſe of Bank Notes. On the laſt of theſe *imaginary* cauſes, his obſervations are peculiarly pertinent and juſt.

"If the increaſe of Bank of England paper money, now in circulation, be another cauſe of the high price of proviſions, as a recent writer has aſſerted *, it would be natural to ſuppoſe that the price would bear a permanent proportion to the Bank notes in circulation. But we find that no change of ſeaſons or circumſtances makes a fluctuation in the value of Bank notes; and that at periods, when not one half the quantity was in circulation as at preſent, proviſions were occaſionally at exorbitant prices; as it appears from ſtatements laid before Parliament, that the Bank had in circulation, of paper currency, for the year 1800, to the amount of *fifteen millions and a half* *, and in the year 1795, to the amount of *twelve millions nearly*; being an increaſe of three millions and a half in five years. It would be natural to ſuppoſe, if the aſſertion be well founded, that the prices of wheat and proviſions would bear ſome proportion to the increaſed circulation of Bank notes. The reverſe is abſolutely the fact, ſince, in the year 1795, the average price of a quarter of wheat was 3*l.* 14*s* 6*d.*; but we find the average price of wheat was cheaper in the year 1797, 1798, and 1799; viz. in the year 1797, it was 2*l.* 12*s.* 9*d.* per quarter; in 1798, 2*l.* 9*s.* 7*d.* per quarter; and in 1799, 3*l.* 6*s.* 10*d.* Hence, taking the average of three years ſince the ſtoppage of iſſues in ſpecie, and the conſequent increaſed circulation of Bank notes, it will amount to 2*l.* 16*s.* 4*d.* per quarter, which is cheaper by eighteen ſhillings and two pence per quarter, than in the year 1795.

"We ſhall conclude this ſubject by adducing another ſimple fact, which, conſidered with thoſe already ſtated, will prove incontrovertibly the fallacy of the aſſertions made, with reſpect to the increaſed circulation of Bank notes being the principal cauſe of the preſent high price of proviſions. It being admitted that the price of wheat regulates, in a great meaſure, the price of all other proviſions; we have only to take the average price of wheat for three years at the end of the ſeventeenth century, when there was not a tenth part of the preſent Bank notes in circulation, and compare it with the average price of three years at the end of the eighteenth century; the reſult will be, that for the years 1697, 1698, and 1699 incluſive, the average price of wheat

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* "The actual produce of the convoy-tax, which comprehends a ſmall per centage on goods exported and imported, and a ſmall tonnage on ſhips arriving at, or ſailing from, any port in Great Britain, actually produced in the year ending October 10, 1799, 1,292,000*l.*—See Mr. Roſe's pamphlet on the Increaſe of the Revenue, Commerce, and Manufactures of Great Britain, ſixth edit. P. 40."

* "A Letter to Mr. Pitt on the Stoppage of Iſſues in Specie at the Bank of England, by Walter Boyd, Eſq. M. P."

* "By the return made to the 25th January 1801, the average appears to be nearly fifteen millions and a half."

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was 2*l.* 18*s.* 9*d.* per quarter; but taking the average of three years in a century afterwards, viz. 1797, 1798, and 1799 inclusive, we shall find it no more than 2*l.* 16*s.* 4*d.* per quarter. This is a striking fact opposed to the outcry of an increase of Bank notes, the accumulation of taxes, and the expenditure of the war*."

We shall transcribe from the Appendix the table which exhibits, at one point of view, the progressive increase of our commerce in the course of the last century.

APPENDIX, No. III.

A Table exhibiting the official Value of Imports and Exports, and Balance of Trade every five Years of the eighteenth Century.

Years.	Imports.	Exports.	Balance.
1700	£. 3,482,580	£. 3,525,906	£. 43,326
1705	4,800,000	6,700,000	1,900,000
1710	4,900,000	7,000,000	2,100,000
1715	5,100,000	7,400,000	2,300,000
1720	5,350,000	8,600,000	3,350,000
1725	6,700,000	10,000,000	3,300,000
1730	7,500,000	10,900,000	3,400,000
1735	7,700,000	11,400,000	3,700,000
1740	7,550,000	12,000,000	4,450,000
1745	7,400,000	12,400,000	5,000,000
1750	7,250,000	12,650,000	5,400,000
1755	8,500,000	13,200,000	4,700,000
1760	10,300,000	14,250,000	3,950,000
1765	11,200,000	14,200,000	3,000,000
1770	11,650,000	16,300,000	4,650,000
1775	13,500,000	15,100,000	1,600,000
1780	10,750,000	12,400,000	1,650,000
1785	15,948,000	16,082,000	134,000
1790	19,130,000	20,120,000	990,000
1795	22,736,000	27,312,000	4,576,000
1800	29,945,808	35,990,000	6,044,192

"The computations in this Table to 1780, are chiefly made from Playfair's Commercial and Political Atlas; and from that period to 1800 are taken from the Custom-house returns of Imports and Exports."

Our readers, we are persuaded, will dwell with delight on this gratifying picture of our national wealth, and consider it as a just ground of hope, and the best stimulus to exertion.

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* "Smith, in his Wealth of Nations, vol. i. p. 490, gives a fact which corroborates what has been advanced to prove that Bank paper money is not the cause of provisions being dear. From the beginning of the last century to the present time (1776) he observes provisions never were cheaper in Scotland than in 1759, though, from the circulation of ten and five shilling Bank notes, there was then more paper money in the country than at present.

"Corn was upon most occasions fully as cheap in England as in France, though there was a great deal of paper money in England, and scarce any in France."

NOVELS AND TALES.

Providence Diſplayed: or, the Remarkable Adventures of Alexander Selkirk, &c. &c. &c. &c. By Iſaac James. 1 Vol. Price 3s. 1800.

THESE adventures of Alexander Selkirk, a native of Largo, in Scotland, were much the topic of converſation about the beginning of the laſt century, when they afforded amuſement and inſtruction to the mariner and the moraliſt. Steele has made them the ſubject of a few papers in his *Engliſhman*, drawing from them ſome pious and uſeful reflections. The preſent compiler of them has introduced the geographical and natural hiſtory of Juan Fernandez; the buccaneering and privateering voyages of Dampier and others; the ſtories of Serrano, How, an Indian woman near Hudſon's Bay, &c. in order to ſwell out ſlender materials into a three ſhilling volume.

The voluntary ſeclusion of this man on a deſolate iſland for more than four years having excited the anxiety of the curious, it is ſuppoſed "that he drew up a kind of narrative which he entruſted to De Foe to tranſcribe and improve the ſtyle; who, mingling the products of his own lively fancy with the real adventures of Selkirk, produced the celebrated novel of Robinſon Cruſoe—returning the papers afterwards to Selkirk, telling him his hiſtory would not ſell." The account of this literary ſwindling obtained credit while both theſe perſons were living.

In has ſince been called in queſtion by Mr. Chalmers; and the 1ſt vol. of Robinſon Cruſoe attributed to the Earl of Oxford—all which circumſtances are related by Mr. James.

A reaſon for this compilation is given in the commencing ſentence of the work.

"The celebrity of Robinſon Cruſoe appears to have ariſen from two cauſes; the affecting ſituation in which he is placed, and the lively fancy of De Foe, in delineating the peculiar difficulties with which it is attended. On the firſt of theſe alone depends the ſucceſs of the following ſheets, my deſign being to relate nothing but abſolute facts."

One anecdote is related of the 1ſt volume of Cruſoe in 1719; that the receptjon was immediate and univerſal; and Taylor, who purchaſed the MS. *after every Bookſeller had refuſed it*, is ſaid to have gained a thouſand pounds."

Without the ſpirit of prophecy we predict, that with the names of ſix adventurous bookſellers to it, the preſent work will not be quite ſo fortunate.

My Uncle Thomas: a Romance. From the French of Pigault Lebrun. 12mo. 4 vols. Lane. London. 1801.

THIS novel has been highly celebrated on the Continent for its humour its wit, and its ſatire; to all of which it lays unqueſtionable claim. Though the ſcene of *my uncle's* life appears to have commenced in the year 1735, yet all the incidents which adorn it refer either to whimſical or political ſituations of the preſent time. The character of *my Uncle* is certainly intended to perſonify the French revolution, the germ of which was ſown about that period: he is brought as a boy into England to aſſiſt at the rebellion in 1745, when he firſt learns the rudiments of liberty: he is engaged through

through a variety of circumſtances, afterwards, always in ſome turmoil or battle, and no ſatire on his country's Gaſconade, could be better hit off than the deſcription of *my Uncle's* victories. He at laſt turns pirate, marauder, common thief, and invader of countries; becomes poſſeſſed of ſovereignty, makes and unmakes conſtitutions; rules his ſubjects with the iron ſceptre of uncontroulable will, and is, at length, conquered by the Engliſh; ſo far, and in branches our limits will not allow us to trace, runs the allegory; an allegory happily interſperſed with pleaſantries, and neatly decorated with it's language; but leſt the author's deſign ſhould be too ſtriking, he ſends *my nephew* back to his native country, France where—

"I found that all thoſe who had been diſtinguiſhed for honeſty and virtue had been the victims of anarchy, and had been happy to redeem their lives by the ſacrifice of their fortunes."——"A deluded people had been tearing each other to pieces for the ſake of obſcure and ambitious tyrants who only ſought power in order to oppreſs them, and for plunderers who ſhared their ſpoils; criminals ſate on the ſeat of juſtice; men, ruined by profuſion and debauchery, preſcribed the peaceful citizens, in order to obtain poſſeſſion of their patrimony. Avarice enriched itſelf without labour; vengeance was exerciſed without fear; licentiouſneſs unreſtrained, and the brutal fury of the multitude deſtroyed, what they were incapable of enjoying."

After ridiculing; after condemning the unhappy ſtate of France; he is compelled to ſweeten the palate of the uſurping tyrant there by "an hard-bound eulogy."

"At my return a *clouded ſun*, but warm and penetrating, animated the horizon; the wretches who had ſullied my country had reverted to their original obſcurity and contempt; the impunity of guilt, and the violation of the laws had vaniſhed at the appearance of that aſtoniſhing mortal become the firſt of heroes by the mere energy of his own great ſoul!!!"

In deſcribing a meditated invaſion of England to aſſiſt the forlorn hopes of the pretender, the author tells us—

"Since the days of William of Normandy, theſe ſorts of enterprizes have been conſtantly defeated; in order to beat the Engliſh on their own ground, it is abſolutely neceſſary to be firſt maſters of the ſea; and they have acquired in that element a ſuperiority which would more than balance the united naval forces of the reſt of Europe. The reaſon of this is ſimple, the Engliſh depend wholly upon that commerce, with which other nations can in a great meaſure diſpenſe; the ſcience of navigation is therefore eſſentially neceſſary to their exiſtence; and an induſtrious people are ever certain of ſucceeding in whatever is indiſpenſable to the ſupplying of their wants. The Seine has nothing to boaſt of but its ſmall boats; London is a conſiderable ſea-port, and the taſte and manners of the people of the Capital, have ever an irreſiſtible influence over the more diſtant parts of the empire. Perhaps too the climate and ſoil of England produce men more vigorous in their conſtitutions, and more conſtant in their purſuits, in the ſame manner as they produce the beſt breed of horſes and hounds in the world. However, although ſuch an attempt has never yet ſucceeded, it has not been demonſtrated impracticable; all that is required is; *to land there*; but I much queſtion whether even the good fortune of Bonaparte would not deſert him, ſhould he ever be raſh enough to make the experiment."

We cannot reſiſt making a few ſhorter quotations.

"In England, however, *where we are aſſured they are all ſlaves*; not even the king himſelf dares attack the liberty of a citizen."

What

What does the uſurper think of this when he applies it to his infernal-machine, expatriation?

"The Oppoſition Journals magnified his (Lord Chatham's) leaſt faults, and frequently attributed to him thoſe he had not committed; yet he neither dared ſeize the preſſes nor tranſport the Journaliſts even under the ſanction of thoſe high ſounding words, the meanings of which are perverted in order to impart to injuſtice an appearance of legality—words in common uſe, but which have no ſignification, and only impoſe on perſons of weak underſtandings."

Did not Bonaparte feel a little twitch at reading this?

"In revolutions every one is actuated ſolely by motives of ſelf-intereſt; and the men they employ, as their inſtrument, they afterwards deſtroy as ſoon as they have obtained their ends of them."

This is no bad hint to Engliſh Revolutioniſts.

"At length the reſult of this wonderful night was, that with the exception of thoſe who were killed, or wounded, or plundered, every one was in ſome meaſure gratified; becauſe every one turned the adventure to his own profit. Such is the general conſequence of ſmall revolutions as well as the moſt ſplendid ones."

One more political quotation.

"The lower orders of people in every nation are inſolent; thoſe in England *who imagine themſelves free, and who, in fact are ſo, let men ſay what they will*, join to that inſolence a certain degree of fooliſh pride, which ſometimes impel them to acts of violence, particularly towards the French, againſt whom the government carefully nouriſhes the moſt inveterate hatred; by the ſame rule it is endeavoured to impreſs the French with a belief that the Engliſh are a ſelfiſh and avaricious ſet of people. Notwithſtanding theſe reciprocal calumnies it muſt be allowed that there are in England, as well as in France, men no leſs diſtinguiſhed for their bravery than their loyalty."

We ſhall now lay before our readers the greater part of my Uncle's NEW CONSTITUTION.

"We are all free and equal; but you ſhall all obey me; becauſe I will have it ſo." This appears the baſis of a conſtitution he had determined to make himſelf.

"You uncle; you make a conſtitution.

"S'Death why not as well as another?

"I fear it will not anſwer.

"Well, then, I will make a ſecond.

"Which will be no better.

"Then I will try a third.

"Which will not laſt longer than the other.

After meditating *two hours* he produced the following—

Rights of Man.—"Every man has a right to live in plenty, and without doing any thing for his livelihood.

Of the Government.—"Gen. Thomas having been proclaimed Grand Regulator, ſhall regulate and miſregulate juſt as he pleaſes.

"*Civil and Criminal Code.*—As the only difference among men conſiſts in the one wanting what another poſſeſſes, no man ſhall have any excluſive poſſeſſions of his own.

"As Magiſtrates are uſeleſs where there are no diſputes, there ſhall be no Magiſtrate among us.

"As there can be no occaſion for priſoners or gaolers, or attornies, or hangmen where there are no Magiſtrates, there ſhall be neither hangmen, attornies, gaoler, or priſon."

"We have thus got rid in a moment of what has embarraſſed the whole world from the earlieſt period.

Of the Finances.—"There ſhall be eſtabliſhed in extraordinary caſes only a *general* and *voluntary tax.*"

Upon Reſpiration—"My tax is purely voluntary, for thoſe who do not chuſe to reſpire will have no occaſion to pay any thing," &c. &c.

The reſt of it is purſued in ſuch a ſtrain of irony as cannot fail of delighting the reader. The ſatire is ſo exquiſitely keen, that thoſe do not feel the wound on whom it cuts the deepeſt, or it never could have been publiſhed in France.

Much commendation is due to the Tranſlator, who (uſing his own words) has infuſed the ſpirit of the original—much commendation too is due to him for the ſuppreſſion of indelicate ſcenes which would have precluded the modeſt Britiſh female from peruſing the diſaſtrous hiſtory of my Uncle: he might have ſpared two or three ſituations more perhaps, but "they irreſiſtibly excited ſuch pleaſing emotions" that he could not find in his heart to expunge them. As a ſpecimen of the tranſlator's attention to Horace

Nec verbum verbo curabis reddere fidus
Interpres————

he has tranſfuſed the ſpirit of the following paſſages into our own idiom.

"The ancient mode of dying in bed was exploded. The modern one, of making a public exit into the other world, appeared to have given much more ſatisfaction; every one ſeemed pleaſed with it; at leaſt, no one ſaid any thing about it."—"Vanity and ſelf-love transform us into ſtrange creatures. There is no man, however low his condition, but thinks himſelf ſuperior to every one elſe. I have no doubt but my ſhoe-black would accept the office of firſt conſul. All I hope is that it will not be offered to him."

With all the wit, the humour, and the ſatire of this work we ſhould not have been tempted to quote ſo largely from a novel but for the celebrity which it has acquired all over Europe.

POETRY.

Tales of Wonder: Written and collected by M. G. Lewis, Eſq. M. P. Author of the Monk, Caſtle Spectre, Love of Gain, &c. 2 Vols. large 8vo. Pp. 480. 2l. 2s.

FAR from being inclined to join in the cenſure which has been directed againſt Mr. Lewis for compiling the preſent volumes, we think he is much better employed than in moſt of his former productions, at leaſt, with reference to his well-known romance, entitled The Monk, a work that has tended more to vitiate juvenile minds, and poiſon the fountains of morality than any thing of the kind that has fallen within our notice for a long period. Indeed we hardly know of any work of ſo licentious a complexion, and of ſo miſchievous a tendency, except the political crudities of the deteſtable Citizen PAINE. From all that we have read or heard of Mr. Lewis and his works, he ſeems to us to poſſeſs a ſingular turn of mind. His fancy appears

to be chiefly attracted by, and abſorbed in, *the terrible, the horrible, the hideous*, and *the impoſſible*; nor can we conceive what has been his bent of education that has led him into ſo uncommon a track of ſtudy. He certainly does not want abilities, or knowledge, but his talents are ſtrangely perverted, and he ſometimes ſeems even to be employed in throwing a ridicule upon himſelf. But to the preſent work. It conſiſts of as many tales as the author could collect in order to ſcare the minds of children, and impreſs a terror upon the imagination through life. Some indeed of the compoſitions, to be found in theſe volumes, are of a pathetic, intereſting, and moral caſt; but they bear a ſmall proportion to the works of the other tendency. Several pieces were written by Mr. Lewis himſelf, and others are well known. We ſhall extract an imitation from the German, by WALTER SCOTT, as a ſpecimen of the works which theſe volumes contain, as he ſeems to be the beſt of the new ſpecies of *horror-breeding* Bards.

THE WILD HUNTSMEN.

GERMAN.—WALTER SCOTT.

The tradition of the "Wild Huntſmen" (Die Wilde Jager) *is a popular ſuperſtition, very generally believed by the peaſants of Germany. Whoever wiſhes for more information reſpecting theſe imaginary Sportſmen, will find his curioſity fully ſatisfied, by peruſing the firſt Volume of the German Romance of* "the Necromancer." (Der Geiſter-banner.) *The original of this Ballad is by Bürger, Author of the well-known* "Leonora."

"The Wildgrave * winds his bugle horn;
To horſe, to horſe, halloo, halloo!
His fiery courſer ſnuffsthe morn,
And thronging ſerfs their Lord purſue.

"The eager pack, from couples freed,
Daſh through the buſh, the brier, the brake;
While anſwering hound, and horn, and ſteed,
The mountain echoes ſtartling wake.

"The beams of God's own hallow'd day
Had painted yonder ſpire with gold,
And, calling ſinful man to pray,
Loud, long, and deep the bell had toll'd.

"But ſtill the Wildgrave onward rides;
Halloo, halloo, and hark again!
When, ſpurring from oppoſing ſides,
Two ſtranger horſemen join the train,

"Who was each ſtranger, left and right,
Well may I gueſs, but dare not tell:
The right-hand ſteed was ſilver white,
The left, the ſwarthy hue of hell.

"The right-hand horſeman, young and fair,
His ſmile was like the morn of May;
The left, from eye of tawny glare,
Shot midnight lightning's lurid ray.

* "The Wildgrave is a German title, correſponding to the Earl Warden of a royal foreſt."

" He wav'd his huntſman's cap on high,
Cry'd, ' Welcome, welcome noble Lord!
' What ſport can earth, or ſea, or ſky,
' To match the princely chaſe, afford?'—
—' Ceaſe thy loud bugle's clanging knell,"—
Cry'd the fair youth, with ſilver voice;
—' And for devotion's choral ſwell,
' Exchange the rude unhallow'd noiſe.
' To-day th' ill-omen'd chaſe forbear;
' Yon bell yet ſummons to the fane:
' To-day the warning ſpirit hear,
' To-morrow thou may'ſt mourn in vain.'—
—' Away, and ſweep the glades along!'—
The ſable hunter hoarſe replies;
—To muttering monks leave matin ſong,
' And bells, and books, and myſteries.'—
The Wildgrave ſpurr'd his ardent ſteed,
And, launching forward with a bound,
—' Who for thy drowſy prieſtlike rede
' Would leave the jovial horn and hound?
' Hence, if our manly ſport offend:
" With pious fools go chaunt and pray;
' Well haſt thou ſpoke, my dark-brow'd friend,—
Halloo! halloo! and hark away!"—
" The Wildgrave ſpurr'd his courſer light,
O'er moſs and moor, o'er holt and hill,
And on the left, and on the right,
Each ſtranger horſeman follow'd ſtill.
" Up ſprings, from yonder tangled thorn,
A ſtag more white than mountain ſnow;
And louder rung the Wildgrave's horn,
—' Hark forward, forward! holla, ho!'
" A heedleſs wretch has croſs'd the way,—
He gaſps the thundering hoofs below;
But, live who can, or die who may,
Still forward, forward! On they go.
" See where yon ſimple fences meet,
A field with Autumn's bleſſings crown'd;
See, proſtrate at the Wildgrave's feet,
A huſbandman with toil embrown'd.
—' O mercy! mercy! noble Lord;
' Spare the poor's pittance,' was his cry,
' Earn'd by the ſweat theſe brows have pour'd
' In ſcorching hour of fierce July."
" Earneſt the right-hand ſtranger pleads,
The left ſtill cheering to the prey:
The impetuous Earl no warning heeds,
But furious holds the onward way.

' Away,

'Away, thou hound ſo baſely born,
'Or dread the ſcourge's echoing blow!'
Then loudly rung his bugle-horn,
'Hark forward, forward, holla, ho!

"So ſaid, ſo done—a ſingle bound
Clears the poor labourer's humble pale:
Wild follows man, and horſe, and hound,
Like dark December's ſtormy gale.

"And man, and horſe, and hound, and horn,
Deſtructive ſweep the field along,
While joying o'er the waſted corn
Fell Famine marks the madd'ning throng.

"Again up rouſed, the timorous prey
Scours moſs and moor, and holt and hill;
Hard run, he feels his ſtrength decay,
And truſts for life his ſimple ſkill.

"Too dangerous ſolitude appear'd;
He ſeeks the ſhelter of the crowd;
Amid the flock's domeſtic herd
His harmleſs head he hopes to ſhroud.

"O'er moſs and moor, and holt and hill,
His track the ſteady blood-hounds trace;
O'er moſs and moor, unwearied ſtill,
The furious Earl purſues the chaſe.

"Full lowly did the herdſman fall;
—'O ſpare, thou noble Baron, ſpare
'Theſe herds, a widow's little all;
'Theſe flocks, an orphan's fleecy care."—

"Earneſt the right-hand ſtranger pleads,
The left ſtill cheering to the prey;
The Earl nor prayer nor pity heeds,
But furious keeps the onward way.

—"Unmanner'd dog! To ſtop my ſport
'Vain were thy cant and beggar whine,
'Though human ſpirits of thy ſort
'Were tenants of theſe carrion kine!"—

"Again he winds his bugle horn,
—'Hark forward, forward, holla, ho!'—
And through the herd, in ruthleſs ſcorn,
He cheers his furious hounds to go.

"In heaps the throttled victims fall;
Down ſinks their mangled herdſman near;
The murd'rous cries the ſtag appal,
Again he ſtarts, new-nerv'd by fear.

"With blood beſmear'd, and white with foam,
While big the tears of anguiſh pour,
He ſeeks, amid the foreſt's gloom,
The humble hermit's hallow'd bour.

" But man and horſe, and horn and hound,
Faſt rattling on his traces go;
The ſacred chapple rung around
With hark away, and holla, ho!

" All mild, amid the rout profane,
The holy hermit pour'd his prayer:
—' Forbear with blood God's houſe to ſtain;
' Revere his altar, and forbear!

" The meaneſt brute has rights to plead,
' Which, wrong'd by cruelty, or pride,
' Draw vengeance on the ruthleſs head;—
' Be warn'd at length, and turn aſide.'—

" Still the fair horſeman anxious pleads,
The black, wild whooping, points the prey
Alas! the Earl no warning heeds,
But frantic keeps the forward way.

—" Holy or not, or right or wrong,
' Thy altar and its rights I ſpurn;
' Not ſainted martyrs' ſacred ſong,
' Not God himſelf, ſhall make me turn.'—

" He ſpurs his horſe, he winds his horn,
—' Hark forward, forward, holla, ho!'
But off, on whirlwind's pinions borne,
The ſtag, the hut, the hermit, go.

" And horſe and man, and horn and hound,
And clamour of the chaſe was gone:
For hoots and howls, and bugle ſound,
A deadly ſilence reign'd alone.

" Wild gazed the affrighted Earl around;—
He ſtrove in vain to wake his horn,
In vain to call; for not a ſound
Could from his anxious lips be borne.

" He liſtens for his truſty hounds;
No diſtant baying reach'd his ears;
His courſer, rooted to the ground,
The quickening ſpur unmindful bears.

" Still dark and darker frown the ſhades,
Dark as the darkneſs of the grave;
And not a ſound the ſtill invades,
Save what a diſtant torrent gave.

" High o'er the ſinner's humbled head
At length the ſolemn ſilence broke;
And from a cloud of ſwarthy red,
The awful voice of thunder ſpoke.

" —Oppreſſor of creation fair!
' Apoſtate ſpirit's harden'd tool!
' Scorner of God! ſcourge of the poor!
' The meaſure of thy cup is full,

' Be

" Be chaſed for ever through the wood,
' For ever roam the affrighted wild ;
And let thy fate inſtruct the proud.
' God's meaneſt creature is his child.'—

" 'Twas huſh'd : one flaſh of ſombre glare
With yellow tinged the foreſts brown ;
Up roſe the Wildgrave's briſtling hair,
And horror chill'd each nerve and bone.

" Cold pour'd the ſweat in freezing rill ;
A riſing wind began to ſing ;
And louder, louder, louder ſtill,
Brought ſtorm and tempeſt on its wing.

" Earth heard the call—her entrails rend ;
From yawning rifts, with many a yell,
Mix'd with ſulphureous flames, aſcend
The miſbegotten dogs of hell.

" What ghaſtly huntſman next aroſe,
Well may I gueſs, but dare not tell :
His eye like midnight lightning glows,
His ſteed the ſwarthy hue of hell.

" The Wildgrave flies o'er buſh and thorn,
With many a ſhriek of helpleſs woe ;
Behind him hound, and horſe, and horn,
And hark away, and holla, ho!

" With wild deſpair's reverted eye,
Cloſe, cloſe behind, he marks the throng ;
With bloody fangs, and eager cry,
In frantic fear he ſcours along.

" Still, ſtill ſhall laſt the dreadful chaſe,
Till time itſelf ſhall have an end ;
By day, they ſcour earth's cavern'd ſpace,
As midnight's witching hour, aſcend.

" This is the horn, and hound, and horſe,
That oft the lated peaſant hears :
Appall'd, he ſigns the frequent croſs,
When the wild din invades his ears.

" The wakeful prieſt oft drops a tear
For human pride, for human woe,
When, at his midnight maſs, he hears
The infernal cry of holla, ho!"

POLITICS.

Thoughts on Parliamentary Reform, and on Reform in general : in which the Nature of the Britiſh Conſtitution, the Government, its component Parts, and Eſtabliſhments, &c. are freely but briefly conſidered. By an Ex-Member of the preſent Parliament. 8vo. Pp. 48. 1s. Jordan. 1801.

BOTH the title of this book (which is quaint), and the dedication of it to the Duke of Norfolk, (which is unappropriate,) led us to expect

ſomething of a different nature from what we have found in it. The author writes *quaintly*, both in manner and ſtyle; as his chapter on *Likes and Diſlikes*, which we ſhall extract, will ſufficiently ſhew; but, with all his oddities, he has a great many old Engliſh notions and opinions, in the propriety of which we moſt cordially acquieſce. Indeed, excepting his *economical* propoſitions, to which we object, becauſe we cannot think that a period of exceſſive dearneſs is preciſely the fit period for the *curtailment* of ſalaries, though it may be a very fit period for the *increaſe* of them, we find very little in his tract which we diſapprove. His ſentiments, reſpecting *ariſtocratical dignity*, *commercial advancement*, *parliamentary qualifications*, and *impriſonment for debt*, are entitled to the ſerious conſideration of every man, who has the good of his country ſeriouſly at heart; they do credit as well to the underſtanding as to the feelings of the author; and we heartily wiſh that the numbers of thoſe who thought and felt as he thinks and feels, were very conſiderably augmented.

"LIKES AND DISLIKES."

"Firſt, then, I like monarchy above all forms of government; I like the Engliſh the beſt of all monarchical forms; and I like the Engliſh Monarch better than any I have ever read or heard of—God bleſs him! But I diſlike that the expences of Government ſhould have no reference to the public burden; I diſlike profuſion in national eſtabliſhments, when there is a general neceſſity for economy in private expenditure; and I equally diſlike ſhabby reform. I diſlike deſtroying ſmall places, and diſtreſſing poor families: but I ſhould like, when all are ſuffering, that large ſinecures, large ſalaries, where there is but little to do, and overgrown emoluments, ſhould ceaſe, or at leaſt be regulated.

"I like, above all things, the ariſtocratic part of the Britiſh Conſtitution; I like it as an incentive and as a reward to virtuous actions; I like it as a political and as a moral inſtitution, but I diſlike its rapid increaſe; I diſlike that the leaſt infringement ſhould be made on this feudal, dignified, and valuable eſtabliſhment; I diſlike to ſee its avenues opening to borough influence and to commerce; and I diſlike to ſee the old families living ſo little with their tenantry.

"I like the repreſentative ſyſtem, as the conſtitution wills it to be; I like that the body of the people ſhould ſend to the National Council, freely and uncorruptedly, ſuch of their neighbours (having ſtrong local connections and a great national ſtake) as may appear to them moſt worthy the truſt; but I diſlike to ſee the Houſe of Commons filled with merchants and tradeſmen. I diſlike to ſee corporations returning on uſurped privilege; and I diſlike to ſee perſons ſitting in Parliament for places they have never been near, and by purchaſes made without ever leaving their 'compting-houſes.

"I like (generally ſpeaking) the fairneſs, the juſtice, and the equality, of the laws; I like, beyond expreſſion, the inflexible honour and integrity of the judges, their wiſdom, their attention, their humanity; but I diſlike that the expences of law ſhould be ſuch, that no perſon of ſmall fortune can ſeek juſtice, without his ruin being as certain as his ſucceſs.

"I like to ſee property protected, but I diſlike to ſee the unfortunate oppreſſed. I like credit, as a national concern, very well, but I like liberty better; I like that property ſhould be anſwerable for property, but I diſlike that, for a credit voluntarily given, the debtor ſhould be confined for life.

"In

"In all theſe points I ſhould like a Reform; but I ſhould like that Reform to originate with the Executive Power, and to be effected by the wiſdom of the Legiſlative. I ſhould diſlike to ſee it ever effected in any other way, and I ſhould like the exiſting Government to be always ſo ſtrong, as to deſtroy every idea of oppoſing it by force.

"I ſhould like to throw out any hint that wiſdom and power may turn to uſe; and I conclude this chapter of Likes and Diſlikes with obſerving, that I like butter very much, but in this time of ſcarcity (or at leaſt dearneſs) of corn, I diſlike to ſee many thouſand acres of land in my neighbourhood, which would produce ſix quarters of wheat per acre, furniſhing little or nothing towards the neceſſaries of life.

"For particular reaſons I like to aſſume the ſignature of

"SEVEN."

REVIEWERS REVIEWED.

Euripidis Hecuba, &c. Wilkie. London. 1799.

Letters from a Father to his Son, on various Topics, relative to Literature and the Conduct of Life, written in the Years 1798 *and* 1799. By J. Aikin, M. D. 8vo. 2 Vols. Johnſon. London.

I OBSERVED, in my laſt letter, that it entered of courſe into the original plan of the Monthly, Critical, and Analytical Reviews, that the works of Church-of-England men ſhould be cried down *below* their merits, while the publications of Diſſenters were as much exalted *above* their merits. The truth of this aſſertion, as it applies to the Critical Review, may be abundantly proved, by comparing their two critiques in their laſt Number*, upon the *Euripidis Hecuba* of Profeſſor Porſon, and Dr. Aikin's *Letters from a Father to his Son.* In the former, a pedantic meaſurer of ſyllables, (who *cavils for the ninth part of a hair,*) under the convenient cloak of apparent admiration, attacks a learned Profeſſor in a manner, which, to uſe his own words, *is ſarcaſtical, indeed illiberal, to an extent which cannot fail to excite aſtoniſhment.* I will not add, *when aſſociated with ſuch extraordinary endowments of learning and ſagacity*; for a mind which, like this writer's, can dwell with hypercritical ſeverity upon minutiæ, is incapable of the more majeſtic efforts of profound erudition. When viewed by the ſide of the Profeſſor, what is he but a mouſe which capers round the foot of a lion; or at beſt but a ſatellite of inferior ſplendor, which waits upon a planet of the firſt magnitude? His criticiſms remind us of the attempt of Warburton to improve Shakeſpear, and of Bentley to illuſtrate Milton, of whom we might ſay in the words of the antient critic, who *is himſelf the great ſublime, he draws,* πιπλουσιν ατυχηματα. *To add another hue unto the rainbow,* all theſe critics might have known, has been long ſince determined, to be an endeavour at *ridiculous exceſs*: and yet ſuch are the preſumption and vanity of criticiſm, that it plays the pedagogue with authors of every ſize; and whenever it has *excogitated an alteration,* which is in its own eye *ſubtile and recondite,* it does not fail to thruſt its idle quackery down the public throat as an indubitable ſpecific. One of the motives for ſuch conduct in the preſent inſtance was, that Mr. Porſon, however learned, is of the Church of England, and a profeſſor in one of her univerſities.

* For November, 1800.

Dr.

Dr. Aikin, on the contrary, has qualifications of a very different kind. He is a *Preſbyterian*; and if I may venture to judge by his *dialect*, (for I have heard him converſe,) he is alſo a *Scotchman*. God forbid, that for theſe reaſons *only*, I ſhould entertain the ſlighteſt prejudice againſt him. I have indeed an high opinion of his ingenuity; and I reſpect him as a man of information, to whom the riſing generation is much indebted. But when he is ſo roundly applauded by the Critical Reviewers for the *purity* of his compoſition, I cannot help ſuſpecting that he is rather countenanced for the *puritanity* of his ſentiment. The Doctor would have us teach our children, that it is not neceſſary that *all people ſhould agree, and go to the ſame place, and worſhip God the ſame way. Do you not ſee* (ſays he) *that people differ in a hundred other things? Do they all dreſs alike, and eat and drink alike, and keep the ſame hours, and uſe the ſame diverſions? They have a right to worſhip God as they pleaſe. It is their own buſineſs, and concerns none but themſelves. God has directed the mind and ſpirit with which he is to be worſhipped, but not the particular form and manner. That is left for every one to chooſe, according as ſuits his temper and opinions. All ſects like their own way beſt, and why ſhould they leave it for the choice of another? Religion is one of the things in which* MANKIND WERE MADE TO DIFFER*. This is the very eſſence of nonconformity, and of republicaniſm, and inſubordination in religion. It is the very ſoul of that vice which St. Paul condemns, when he ſays *there ſhould be no* SCHISM *in the body*. It is directly oppoſite to the practice of thoſe good primitive times, when *the* MULTITUDE *of them that believed were of* ONE *heart, and of* ONE *ſoul, and* ASSEMBLED TOGETHER†. To implant ſuch notions in the hearts of children, is to prepare the way for diſcord without end. In ſuch a ſtate of ſociety it would be impoſſible for true religion to exiſt; and the whole Chriſtian world would be like a ſwarm of thoſe *ſalpæ*, of the Mediterranean and Red Sea, which Dr. Shaw thus ingeniouſly deſcribes in his *Naturaliſt's Miſcellany*: "Natat hæc ſpecies *nullo certo tramite, agmine quaquaverſum conſiſo, ſine ullo duce aut conſilio*; quam ob cauſam conjicio Dominum Forſkal, qui forſan primus eam deſcripſit, DEMOCRATICAM nominaſſe." Your readers who wiſh for a tranſlation of the paſſage, Mr. Editor, will find it in vol. vii, oppoſite to plate 236.

Such is the *religion* which Dr. Aikin would have us inſtil into our children. His juvenile *politics* are equally curious. He would have young people taught to weep at a *victory*;‡ and while they humanely bewail *the coſts of a war*, he wiſhes them to conſider battle as a *trade*, and never to think that the profeſſion of arms, *which binds a man to be the ſervile inſtrument of cruelty and injuſtice*, can be *an honourable calling*§. At another place‖, *Papa* teaches *Charley*, that an army of thirty thouſand men is a band of thirty thouſand *murderers*, and that a CONQUEROR, *how brilliant ſoever his talents may be*, (alas for *Howe*, *Duncan*, *St. Vincent*, and *Nelſon!*) *is a peſt of the human race*, upon whom *admiration* ought *no longer* to be *laviſhed*. On another occaſion, the ſage inſtructor apprizes his pupils of the *inutility* of *gentlemen*.¶ All this, Mr. Editor, is *perfectibility* of ſentiment, at which, I confeſs, I am not arrived; but the ſublime heights of which have been happily attained by Dr. Aikin, and the highly gifted *illuminati* of the *Painian*, *Godwinnian*, and *Wolſtonecraftian* ſchools.

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* Evenings at Home, Vol. IV, p. 121. † See Acts, iv. 31, 32.
‡ Evenings at Home, Vol. IV, p. 51. § Ibid, Vol. V, 58, 63. ‖ Ibid, Vol. I. p. 152. Ibid. Vol. V, p. 99.

In

In the volume which the Doctor now iſſues into the world, he informs us, that *a* TITLE, *a badge, a dreſs, and various other* LITTLE THINGS, *are apt to ſwell into importance in our imaginations.* He alſo tells us, that he *regards it as a matter of fact, that in all caſes where* POWERS *and* PRIVILEGES *have been granted for public ends, there exiſts in* ONE SET *of men, a ſyſtematic plan of extending their limits to the utmoſt, of converting them into ſources of private emolument, and, in conſequence, of excluding as many as poſſible from the participation, by* ARBITRARY TESTS *and qualifications; while in* ANOTHER SET *there exiſts an* UNIFORM OPPOSITION *to theſe* USURPATIONS *and* ABUSES, *founded on the principles of univerſal equity, and the general intereſts of the community. The former is the party of* CORRUPTION, *the latter of reformation,—the former that of* WRONGS, *the latter of rights; the former that of* LIBERTY, *the latter of ſlavery.** I am much miſtaken, Mr. Editor, if the Doctor does not mean to depict, in this pair of portraits, the Church of England in alliance with the State on the one hand, and the Diſſenters on the other. The Critical Reviewer, without queſtion, viewed the paſſage in the ſame light, and hence originated his eagerneſs to tranſcribe it into his Review, as well as to preface the whole letter by that groſs falſhood, that it evinced *the deciſive ſpirit of* INTEGRITY, *regulated by the* LIBERALITY OF CANDOUR. *Integrity, liberality,* and *candour,* are all put to the bluſh when an author writes in this ſweeping manner: and I cannot help retorting upon Dr. Aikin in his own words, upon this occaſion, however galling their ſeverity.—*When you find a man not deficient in knowledge and inquiry, who by ſtudied ſophiſtry endeavours to perplex; who throws out malignant inſinuations againſt the views and principles of his opponents; who, moreover, has a manifeſt intereſt in the ſide he has taken—"Hic niger eſt,"—He is bad at heart.* I will not, however, ſo far inſult the Doctor with his own words, as to add what he has added *(in the ſpirit of integrity, and liberality of candour)* that a perſon of the above deſcription is *a noxious animal, to be ſhunned or* CRUSHED, *as circumſtances may dictate.* I am of the Church of England, which ſpeaks more *Chriſtian* things; and if a poor intruding beetle, or giddy butterfly, comes into my ſtudy and interrupts me, it is not my cuſtom to *demoliſh* it, but to raiſe the ſaſh and put it out of the window. Dr. Aikin ſeems to have no very correct idea of the *temper* of the Church of England; nor does he, with any fairneſs, ſtate the real nature of her ſituation with reſpect to the Diſſenters. As he has not done the latter, I ſhall venture to do it for him, that *your* readers, at leaſt, Mr. Editor, may not be in danger of imputing to the Legiſlature the impoſition of ARBITRARY TESTS and QUALIFICATIONS. The Doctor loves a fable, and ſo do I: and as he is an ingenious *fabricator of fables* himſelf I will borrow a ſtory of him. The *dramatis perſonæ* I ſhall beg leave firſt, to arrange after my own mind. The honeſt dog, *Keeper,* ſhall be the Church of England, and the Fox and Wolf ſhall repreſent Diſſenters of every deſcription. Now for my Tale.

The Dog and his Relations.

"Keeper was a farmer's maſtiff, *honeſt, brave,* and vigilant. One day as he was ranging at ſome diſtance from home, he eſpied a Wolf and Fox

* Here is a ſtrange blunder in antitheſis, made by Dr. A. or his critic. He certainly did not mean to ſay, that the party of *corruption and wrongs* is the party of *liberty*; nor, *vice verſa,* that the party of *reformation and rights,* is the party of *ſlavery.* Nevertheleſs it may be *true* in part.

ſitting

ſitting together at the corner of a wood. Keeper, not much liking their looks, though by no means fearing them, was turning another way, when they called after him, and civilly deſired him to ſtay. "Surely, Sir, ſays *Reynard*, you will not diſown *your relations*. My *couſin Gaunt* and I were juſt talking over family matters, and we have both agreed, that we have the honour of reckoning you among our kin. You muſt know, that according to the beſt accounts, the wolves and dogs *were originally one race*. As to my anceſtors, the foxes, they were a branch of the ſame family, *who ſettled farther northwards*, where they became ſtinted in their growth, and adopted the cuſtom of living in holes. The *cold* has ſharpened our noſes, but we have all *a family likeneſs*, which it is impoſſible to miſtake: and *I am ſure it is our intereſt to be good friends with each other*."

The Wolf was of *the ſame opinion*; and Keeper, looking narrowly at them, *could not help acknowledging their relationſhip*. As he had a *generous* heart, *he readily entered into friendſhip with them*, and gave *his couſins* a *cordial* invitation to come and ſee him at his yard. They did not fail to be with him the next day *about duſk*. Keeper *received them kindly*: they ſtaid with him till after dark, and then departed *with many compliments*. The next morning word was brought to the farm, that a gooſe and three goſlins were miſſing, and that a couple of lambs were found almoſt devoured in the home field. Keeper *was too honeſt himſelf readily to ſuſpect others*, therefore he never *thought* of his *kinſmen* on the occaſion. Soon after they paid him a ſecond evening viſit, and next day another loſs appeared, of a hen and her chickens, and a fat ſheep. Keeper now *could not help miſtruſting a little*, and blamed himſelf for admitting the ſtrangers. However, *he ſtill did not love to think ill of his own relations*.

They came a third time: Keeper received them *rather coldly*. When they took their leaves, he reſolved to follow at ſome diſtance, and watch their motions. A litter of young pigs happened to be lying under a hay-ſtack without the yard. The Wolf ſeized one by the back, and ran off with it. The pig ſet up a moſt diſmal ſqueal, and Keeper, running up at the noiſe, *caught his dear couſin in the fact*. He flew at him. and made him *relinquiſh his prey*, though not without *much ſnarling and growling*. The Fox, who had been ſlily prowling about the hen-rooſt, now came up, and began *to make proteſtations of his* OWN *innocence*, with *heavy reproaches againſt the Wolf for thus diſgracing the family*. "Begone, *ſcoundrels both!* cried Keeper. *I know you now too well*. You may be of MY BLOOD, but I am ſure you are not of MY SPIRIT."

So far Dr. Aikin, *in uſum ſtudioſæ juventutis*. The picture is a lively one, but not overcharged, ſince even in many reſpects it will bear higher colouring. The Doctor, for inſtance, might have informed his young friends, that once upon a time, the wolves and foxes agreed to ſtorm the farm-yard. In conſequence of this *league*, they did attack it; and Keeper's maſter, hurrying to the aſſiſtance of his brave and faithful dog, actually *had his head torn off from his ſhoulders*. His ſon would have ſhared the ſame fate, had he not alertly *climbed an oak*, and hid himſelf among its leaves. All the ſervants were put to flight: Keeper himſelf was obliged to take to his heels, and the hungry banditti were left to pillage the ſtalls, the ſties, the dove-houſe, and the hen-rooſt, at their leiſure. One night they had the audacity to attack even the parſonage, in hopes of a tythe-pig or two. After they had devoured theſe, they worried the tythe-lambs about the church-yard till they had made ſure of them all. They then entered the Church, tore the

ſurplice

ſurpliee to pieces, broke all the beautiful painted windows, ſtripped off the braſs from the monuments, bit and mutilated them; and having a mortal averſion to the ſound of an organ-pipe, compleatly diſmantled what, in their language, they were pleaſed to ſtile *the abominable organs*. They even dared to howl and bark in the pulpit itſelf, in deriſion of the *parſon*; and did every thing they could think of which was filthy and indecent, in order to profane what they called his *ſteeple-houſe*. The worthy miniſter and his family were obliged to fly from the parſonage to ſave their lives. All his tythes were ſtolen from him, and ſwallowed by theſe ravenous miſcreants. It was even many years before it was ſafe for him to return to his living; and that event would never have happened, had not his young maſter again got poſſeſſion of the farm-yard, and by the help of Keeper, and a number of villagers, armed with pikes and guns, forced the wolves and foxes again into the woods.

If after all theſe ſhameful ravages, a lock was put on the yard gate to keep out theſe hungray viſitors, with their ſharp noſes and lank paunches—if the fence was heightened—if pit-falls were dug in proper ſituations—if all the dogs in the yard were required to wear collars, and every one who would not *conform* to this wiſe regulation was ordered to be turned out of it, that there might be a means of diſtinguiſhing for ever the family of Keeper from the family of his hypocritical relations; I ſay, if all theſe ſalutary curbs and reſtrictions were impoſed with ſo much propriety, with what juſtice can they be deemed ARBITRARY impediments? ARBITRARY TESTS and QUALIFICATIONS? Woe be to poor Keeper, if ever, in the honeſt compaſſion of his heart, he relaxes from his rules. He is a kind animal, Mr. Editor, but notwithſtanding the piteous lamentations of his diſappointed couſins, I am of opinion that he ought to be encouraged not to liſten to their petitions and complaints. This is more eſpecially to be adviſed at the preſent moment, becauſe ſuſpicions have been entertained of the fidelity of Mrs. Keeper. It is thought that, in one of thoſe viſits to the farm-yard, which Dr. Aikin has ſo pathetically deſcribed, the ſly Mr. Gaunt committed adultery. True it certainly is, that a litter of *puppies* ſoon after made their appearance, which have more of the ſimilitude of Gaunt than of Keeper. Theſe ſpurious bantlings are at length grown up, and it is curious to obſerve their actions. They wear the collar, it is true, but their behaviour is not Keeperian. Sometimes they are to be ſeen *howling extempore* to the pigs and chicken, with a fleece thrown over their ſhoulders like a ſurplice. They affect prodigious eſteem for all the inhabitants of the yard, and even whiſper that Keeper has not half ſo much regard for them as they have. They inſinuate that he gives them bad advice; that he cares for nothing but his bone; that he is grown old and uſeleſs, and that no one can lead them in ſafety but themſelves. In ſhort, they do not ſcruple to preach, that he is an old dotard, and that it is time for him to be put out of the way. Theſe wolfiſh notions they endeavour to propagate more effectually by becoming *itinerant*. They travel from one farmer's flock to another's, with the moſt flaming zeal; and in their vaſt eagerneſs to *regenerate* them all, forget that the only buſineſs which can be called peculiarly their own, is *to ſave the flock of their maſter*. Such being the ſtate of the farm-yard, this is certainly not a time to relax and grant indulgences. On the contrary, there are too many indulgences already granted, and it is time for Keeper to look about him. Let him watch his opportunity, twiſt off the collars from the necks of thoſe mongril relations, and when they next begin their perambulations, lock the gate of the yard, and ſhut them out with wolves and foxes.

To

To drop the fable and be ſerious. Since times are arrived in which licentiouſneſs of ſentiment is exceſſive, and in which it is neceſſary to arm the *ſtate* with awful powers by the ſuſpenſion of the Habeas Corpus Act, let our wiſe Legiſlature conſider, whether it be not neceſſary to ſtrengthen the Eſtabliſhed *Church* alſo, by giving a ſimilar check to the indulgences of the Toleration Act. I do not wiſh for its ſuſpenſion, Mr. Editor, but it certainly ſhould be amended: and perhaps it would be judicious were it only a temporary act, renewable from time to time. It is not right that one party ſhould be compelled to exerciſe *liberality and moderation*, while the other is at liberty to act as it pleaſes. Ceſſation of good behaviour in an adverſary, is always ſufficient reaſon for the refuſal of favours. If, therefore, Diſſenters ſcruple not to uſe that ponderous machine, the preſs, as a lever to hoiſt us out of our places, as a petard to blow us up to the moon, I ſee no reaſon why we are to ſit ſtill with our hands tied, becauſe we once ſuffered them to be tied in proof of our pacific diſpoſition. If Preſbyterians are ſo unwiſe as to be always aſſaſſinating in their journals, the learning, the taſte, and good character of churchmen, while they ſupport the meaneſt of their own ſect with unbounded adulation; if they ſtrive to undermine our hierarchy, and to recommend republicaniſm in religion as well as in politics, let the Church be furniſhed with power to reſiſt and to ſubdue their malevolent attempts. And if Scotchmen, (I do not affirm, though I ſtrongly ſuſpect, that Dr. Aikin is one) in the hunger of ambition, leave their homes, and come down into the ſouth, for the malicious purpoſe of joining with the Diſſenters of our kingdom, in reviling and ſapping the Church and Government, let them be conducted back to thoſe moors and moſſes which Dr. Anderſon found ſo unproductive; and remember, that they have no right to preach *John Knox the prophet*, *John Major*, or *John Calvin*, on this ſide of the Tweed. A Frenchman, who ſhould attempt to propagate *his* notions of Chriſtianity, or even an Iriſhman, who ſhould ſpout off his politics and his faith in this iſland, would not fail to be diſmiſſed with ſome ſpeed from theſe regions of better ſenſe. Why then is the Scotchman ſuffered to peſter us with his recommendations of *theft and ſacrilege?* Shall we rob our Church becauſe he robbed his? Let us rather remember, that the Church of England is the leaſt worth pillaging of any Church in Chriſtendom, (except the Church of Scotland) and the moſt worthy of being preſerved.

To our young folks, therefore, Mr. Editor, who read Dr. Aikin, let us give the ſame cautionary advice as we ſhould extend to the works of Prieſtley, admire the *philoſopher*, but beware of his *religion* and of his *politics*.

ACADEMICUS.

Profeſſor Porſon—Gilbert Wakefield.

TO THE EDITOR.

SIR,

THE *Critical Reviewers* having at length finiſhed their learned and humane critique on Mr. Profeſſor Porſon, I beg leave to convey to you a collection of *elegant extracts* from that admirable performance. Such a conſtellation of *beauties* is to be found in no critical treatiſe, ancient or modern, of equal dimenſions. With your permiſſion, I ſhall give to my faſciculus the title of LIBERALITY AND CANDOUR. *By a Society of Gentlemen.*

Crit. Rev. for Nov. 1800.

1. The Profeſſor's deciſions are always *peremptory*, but frequently *dogmatical:* his illuſtrations and obſervations, in general, are reſerved, unornamental

mental, and conciſe; unleſs when he occaſionally expatiates in a ſuperfluity of words to flaggellate an antagoniſt, or banter a fellow-labourer leſs gifted than himſelf; he is then ſarcaſtical, indeed *illiberal, to an extent which cannot fail to excite aſtoniſhment,*' &c. P. 242.

2. 'After all, this may be no more than a piece of reſined joculariting the Profeſſor, *to entrap the uninitiated in the myſteries of his witticiſms.*' P. 244.

3. 'We have ventured on theſe heſitations at the Profeſſor's mandates with fear and trembling. *The Profeſſor himſelf, and his 'Squire, the critic militant,* have inſcribed over the critical throne, in characters that flaſh intimidation in the eyes of all who preſume *to controvert their ſupremacy,*

Ουκ αγαθον, &c.
Σκηπτρον·

and, *frightful to think and formidable to relate!* this ſceptre is exerciſed in the ſtyle of true claſſical antiquity on every preſumptuous opponent.

Σκηπτρῳ ταχ' αξα συν καθαιμαξω ΚΑΡΑ. P. 245.

4. 'At v. 448, the Profeſſor has *excogitated an alteration of a nature ſo ſubtle and recondite,* as would alone ſuffice *to carry down his fame with unrivalled glory to poſterity.* Other editions have, *with moſt lamentable and fatal incorrectneſs,* &c. He ſubſtitutes, *with incomparable acuteneſs and moſt edifying reſtoration,* &c. But we wrong the reader, *whilſt* we prevent our learned critic from communicating the diſcovery in his own words, Mutavi accentum, &c. In the mean time, *we* are reminded of ſome lines in Butler,

For he a rope of ſand could twiſt
As tough as learned Sorboniſt;
And weave *fine cobwebs,* fit for ſkull
That's *empty* when the moon is *full.* P. 248.

5. 'Poſſibly the Profeſſor looks for his remedy in thoſe little conjurers, the magic tribe of curve and circle, and inclined plane, which he places above his words; whoſe *prodigious atchievements* we have commemorated with *due reſpect* at v. 448. [that is, in the preceding paſſage.'] P. 249.

Crit. Rev. for Jan. 1801.

6. 'When the Profeſſor, with *artful anticipation,* gravely informs his readers that the authority of MSS. is none in this caſe, he not only *exhibits a degree of aſſurance which is truly unpardonable,* but, &c. P. 3.

7. 'The Profeſſor's *remarks* on the doubtful ſyllables of, &c. and the like, *is* the diſingenuous *remark* of *one who has reſolved, at all events, to ſupport a preconceived opinion.*' P. 5.

8. 'What a ſtorm is the Profeſſor raiſing in a bucket! Ibid.

9. 'A miſconception of ſuch a clear unembarraſſed expreſſion of the poet's meaning were *inexcuſable even in a boy of tolerable proficiency in ſchool diſcipline.*' P. 6.

10. 'On this point many beauties might be produced from the poets of both languages: *but our reward for illuſtrations would be nothing leſs than the nick-name of hot-headed prattlers from our ſelf-ſufficient editor.*' P. 7.

11. 'The Profeſſor is in general very ſparing of his words: but where an unfortunately dull or ridiculouſly vain brother in criticiſm can be *roaſted to advantage,* he *grudges no ſuperfluity of language in letting looſe his ſarcaſtical wit on the fraternity.*' P. 8.

12 'We

12. 'We cannot but confeſs our aſtoniſhment at *ſuch contemptible traſh*; *ſuch waſte of time and paper, without one glimmering of genuine humour, one ray of uſeful information.* Such a diſpoſition to *contemptuous ſneering* would be dearly purchaſed of our Profeſſor by his *ſtudious youth* at the price of half his critical accompliſhments.' Ibid.

13. *Quæ inſani eſſet ſolicitare.* Porſon. 'Thus every man, we ſee, who is not fortunate enough to coincide with our learned editor in opinion, *is reprobated as an arrant bedlamite, fit only for Dr. Willis and a ſtrait waiſtcoat.* He denounces them in the words of Horace—

interdicto huic omne adimat jus
Prætor, et ad *ſanos* abeat tutela propinquos.

But *what greater arrogance can be conceived* than ſuch unſubſtantiated cenſures, ſuch laconic deciſions, without a ſingle example *to authoriſe his dogmatiſm.*' P. 9.

Crit. Rev. for Feb. 1801.

14. 'Inſtead of κρεισσων the Harleian MS. has κρεισσον: a variation which our editor, not claſſible among the *calidiores*, but, with a ſlight alteration, among the *callidiores*, the *more knowing ones*, moſt *diſdainfully* and *ſneeringly* rejects.' P. 138.

15. 'No man will confidently affirm, *except the Profeſſor himſelf, and perhaps one or two of ſimilar pertinacity*, the ſuperiority of κρεισσον to κρεισσων.' P. 139.

16. 'Hence the fourth fragment of the Phœnix muſt be vindicated from the raſh and taſteleſs alteration of Muſgrave, whom, *perhaps*, the Profeſſor will defend when he arrives at that paſſage, and ſhow himſelf *warm* as well as *cunning*, by a multitude of ſage remarks and appoſite corroborations; or rather *by ſome deſpicable ſneer at thoſe who differ from him in opinion.*' Ibid.

17. 'Gentle reader! if thou think the ſubject worthy of further inveſtigation, thou wilt find the motives to our editor's conduct in the following plain ſtatement of the caſe. Mr. Wakefield, in his Silva Critica, had approved and recommended ſome years ago this reading of κρεισσον, from a collation of that ſelf-ſame Harleian MS. and THEREFORE it ſuited the μεγαλητορα θυμον of our Profeſſor to reprobate and decide this elegant variation; which he has reprobated and decided accordingly *for no other reaſon whatſoever:* thus ridiculouſly exhibiting, we truſt, a moſt notable fulfilment of a maxim in old Heſiod:—

η δε κακη βουλη βουλευσαντι κακιστη. P. 140.

18. 'This developement of the metaphor appears to us ſo *ſupremely ridiculous* as to *deſerve no notice*, but a retort of that wit,

If wit it may be called where wit is none,

which our Profeſſor deals out to others with ſuch laviſh jocularity.' P. 144.

Such, Mr. Editor, to uſe the words of this *elegant* writer, is the manner, in which "we Critical Reviewers *bandy about* theſe ſubjects, in our combination garret in Grub-ſtreet, over a pot of Whitbread's entire." Obſervations like theſe are worthy of ſuch men, collected in ſuch a place, and befuddled with ſuch beverage. To my olfactory nerves, however, they ſmell moſt rankly of a leſs honourable origin. They ſavour potently, of nothing *attic*, but of *durance vile*. When I read number 17, and the emphatical

THEREFORE

THEREFORE in ſmall capitals, I cannot help recollecting that there is ſomewhere an incarcerated *græculus eſuriens*, whoſe pen delights to libel Cambridge profeſſors, eſpecially if they are dignified with the *lawn ſleeves*. Whether the Critical Reviewers have any obligations to this "daſhing commentator," I leave your readers to decide. In reviewing *Select Eſſays of Dio Chryſoſtom*, they are kind enough to give us the following advertiſement:—

'The *misfortunes* of the learned tranſlator of theſe eſſays are well known to every one; and whatever may be the opinion of the public with reſpect to his political ſentiments, and *the ſufferings he is enduring for them*, the world at large, *we truſt*, will *rejoice* that he is not thereby prevented from perſevering in works of literature and general utility. *Such, we deem his compilation of a Greek and Engliſh Lexicon*, and ſuch we believe to be the work before us, which conſiſts in a tranſlation of ſome of the writings of a philoſopher, *who, like himſelf, had ſuffered for his political freedom of ſpeech and opinions*. It would not indeed be difficult, and *might be inſtructive*, to draw a compariſon between the original author of theſe eſſays and his tranſlator; and *we ſhall truly rejoice* to find that the future days of the latter may be as fortunate as thoſe of the former, upon his return from baniſhment. *We make no alluſion* here to the political creed of either; but conſider them both as men of letters, as *devoted* to ſcience and *philoſophy*, as likely to indulge in the cloſet in *theories remote from the common apprehenſion of the ages which gave them birth*, and as poſſeſſing talents entitling them to the admiration and praiſe of their contemporaries.

'The compoſitions of Dio breathe throughout the ſpirit of liberty, limited by proper reſtraints. The tranſlation is conducted in Mr. W's uſual ſtyle, *bold*, energetic, and impreſſive, *ſuch as his original would have been pleaſed with*, and to Engliſh readers we may particularly *recommend* the volume, &c.'

ARBITER ELEGANTIARUM.

New Annual Regiſter for 1798.—*Horace Walpole.*

TO THE EDITOR.

SIR,

IT is matter of exultation to the honeſt part of the community that you have already chaſtiſed the democratic faction into a much more decent mode of expreſſing their antipathy to our venerable conſtitution than they were, while on the tiptoe of revolutionary expectation, accuſtomed to adopt: but, pray, Sir, who was Horatio Walpole amongſt the *ſound reaſoning* men of the age; or even amongſt the *men of taſte*,* that ſcraps of ſatirical contempt ſhould be introduced from his feeble page to garniſh the volumes of democracy?" It is not ſo eaſy to prove from the New Teſtament (this ſhallow divine and politician is introduced in the New Annual Regiſter for 1798, as obſerving) that Archbiſhops and Biſhops, in the modern ſenſe, are of divine inſtitution. St. Peter and St. Paul would have ſtared at being ſaluted by the titles of your Grace, and your Lordſhip; and on what text are founded Deaneries, Prebends, Chapters; and Eccleſiaſtical Courts, thoſe popiſh excreſcencies of a ſimple religion, we are yet to ſeek. Tranſlations from one See to another are no doubt authoriſed by the ſame chapter of one of the four Evangeliſts, though I know not of which, wherein Pre-

* Alas poor Chatterton.

lates are enjoined to vote always for the Prime Miniſter for the time being, as the Swiſs fight for the Prince, whatever his religion is, who takes them into his pay.*" Are theſe antiquated political quacks ſo totally unacquainted with the ſacred volumes as to be ignorant that epiſcopacy is of divine inſtitution, and that St. Paul appointed both Timothy and Titus to the office ſo *exactly delineated*, that there hardly exiſts a poſſibility of miſtake upon the ſubject? Let our opponents prove that St. Paul appointed all the Preſbyters to *the office* of Biſhop thus *accurately deſignated*; and then, but not till then, we ſhall feel ourſelves under ſome obligation to meet them in the conteſt. I ſee no ſound reaſon to ſuppoſe, for it muſt be mere ſuppoſition, that the Apoſtles would ſtare at being ſaluted by the titles of your Grace and your Lordſhip, any more than that of *St.* Paul or *St.* Peter, for the affectation of holineſs was exactly as foreign to their miſſion as that of dignity. The truth is, that the *inſpired Prophet* † looked forward with ſatisfaction to the times when the church ſhould be freed from perſecution by Divine Providence, and Kings, as appointed by his counſels, ſhould become its *nurſing fathers*, and their Queens its *nurſing mothers*. The conſtitution of ſociety, ſanctioned by the ninth and tenth commandments in the decalogue, is ſuch that there muſt be different ſtations amongſt us; and it is neceſſary that theſe ſtations ſhould be diſtinguiſhed by appropriate names, and in ſome inſtances even by appropriate dreſs; here we have the origin of the epithets at this day in uſe, and all that our opponents contend for is a ſilly diſtinction in ſound, not in fact: there is often as little uprightneſs in reality, and as much perpendicular pride connected with an elderſhip and ſpruce full-bottomed wig, as an Archbiſhop and lawn ſleeves. The continuance of ſociety renders it neceſſary that men ſhould likewiſe ſucceed each other in the ſtations of life; hence ariſe thoſe, not only inoffenſive but neceſſary, removals, which our enemies carp at under the name of tranſlations; and as to thoſe *popiſh* excreſcencies, commonly called ſpiritual courts, it is ſhrewdly ſuſpected, that if they derive their exiſtence from Popes at all, it muſt have been from the ſame good man Pope Paul the Firſt, who, with great propriety, exerted a power delegated to the church from on high to diſcountenance vice and immorality by puniſhing a very notorious delinquent in the voluptuous city of Corinth. It is, I preſume, unneceſſary for me to notice the concluding libel upon the dignitaries of the church, becauſe I do not think it applicable to them in caſes where their conſciences dictate an oppoſition to the Miniſter. Thus, Sir, have I taken the liberty of ſending you my ſentiments haſtily thrown together upon the ſubject in queſtion, not from the idea of affording any new information to your readers in general, but for the ſake of thoſe few liberal minded Diſſenters, whoſe love of novelty, notwithſtanding the ban of the elders, may induce them to peep into your more perfect law of liberty, that they may know there are arguments in oppoſition to their miſtaken notions, though the prieſts who furniſh them with the books they are permitted to peruſe, take ſuch ſingular precaution to prevent their being acquainted with them.

I have the honour to remain,

Your's,

C. W. A.

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* See an extract in the New Annual Regiſter for 1798, from 2d vol. of the Works of Horatio Walpole.

† Iſaiah.

SLAVERY

SLAVERY OF FARMERS.

TO THE EDITOR.

SIR,

AMONG other ingenious obſervations on the true cauſes of our preſent diſtreſs for proviſions,* the *Critical Reviewers* have furniſhed us with the following moſt curious opinion. "A farmer with *twenty acres* in England, muſt be *a greater ſlave than the moſt laborious negro in the Weſt Indies*; and, *with all poſſible ſucceſs*, would ſee the profits of his labour *eaten up by the taxes, the tithes, and the poor rates.*" Taking it for granted that the author of this paſſage is fully ſatisfied of the *truth* of what he has ſo roundly aſſerted, I ſhall beg leave to argue upon it as an undoubted fact, which comes to us recommended by oracular veracity.

Such, then, being the inconveniencies attendant on the ſmall farmer, there cannot be a ſet of men in the nation more egregiouſly miſtaken than *the Society for Bettering the Condition of the Poor.* If they allot to the indigent labourer a portion of land which is *not large*, they manifeſtly condemn him to grind *in molâ aſinariâ?* Citizen Waithman alſo muſt be a conſummate blockhead, when he inſiſts on the immediate incloſure of twenty millions of acres of waſte land, and the erection of a million and a half of cottages, with *half an acre* of land to each. If he even allows to his viſionary colony *one hundred acres* per man, he is clearly an advocate for *ſlavery*; he wiſhes to reduce his free countrymen to *a worſe ſtate of ſervitude than that of the moſt laborious negro.* Had he the philanthropy of true patriotiſm and ſound philoſophy in his heart, had he the genuine love of liberty, had he religion and true humanity, he would rather have propoſed the abolition of ſituations only calculated to promote the miſery of mankind. To covet for the poor a lot more execrable than that of the African who toils on a *Weſt India* plantation, is ſuch folly as the world has never heard of till now.

The diſtreſſes of the ſmall farmer being ſo overwhelming, even in times in which his labour is rewarded *with all poſſible ſucceſs*, I grieve to think, Sir, how many of this claſs muſt be abſolutely periſhing with need at this critical moment. What can we do to relieve them? my heart yearns with compaſſion; my bowels, Oh! my bowels! Shall we raiſe corn to fifty, ſixty, ſeventy pounds per load? No, no: be not diſquieted. The *Critical Reviewers*, who have found out the evil, have alſo diſcovered the remedy. Hear them! hear them! "There are, they tell us,† *people* who pretend to humanity and economical regulations, who nevertheleſs *waſte as much flour, in the ſhape of powder, on their heads, as would afford good breakfaſts for numbers of families of the poor.*" Now theſe people (or *thoſe people*, as they are *accuſatively* ſtiled by the critical ſquadron) are, no doubt, *the higher orders* juſt before ſpoken of, and ſtigmatized with *diſgrace*, for ſtanding *in need of information, in theſe times of wretched ignorance and bigotry.* They are the gentlemen employed in *the modification of taxes,† who retain on an average half a dozen or ten ſervants each*, who all *powder* as well as their maſters. Here then is an ample treaſury of ways and means for our miniſters. It is their wiſh to relieve thoſe who are moſt affected by the preſſure of ſcarcity. Theſe, it appears, are *the farmers of twenty acres*; who are, notwithſtanding *all poſſible ſucceſs*, in abſolute ſlavery. Let them depend, for their ſubſiſtence, on the *powdered heads* of the higher orders and their domeſtic myrmidons. As the times have been peculiarly diſtreſſing, eſpecially to men in *their*

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* Crit. Rev. for January 1801, P. 94. † P. 97.

ſtation of life, they have of courſe, in the uſual farmer like manner, contracted their ſtomachs to the narroweſt poſſible compaſs. It is not unlikely, that as many ſmall farmers may be able to batten on the noddle of an ariſtocrat, as animalcules on the cropped head of a democrat, with two or three of their good friends the Critical Reviewers into the bargain. What *numbers of poor families*, therefore, may be thus ſupported! And how delightful will it be, to ſee them grazing contentedly and happily upon the wig of a Biſhop or a Judge! how agreeable, to feel them tickling our *pericranium*, and gently irritating the *pia-mater*, while they winnow the *real flour* from the *lime*, *chalk*, *potatoe meal*, *ſtarch*, &c. &c. &c. which we commit with it to our locks!

Dulce eſt deſipere in loco, Mr. Editor. When grave critics condeſcend to be abſurd, they muſt excuſe me if I *laugh*.

DEMOCRIT'.

SANS CULOTIDES.—A POEM.

TO THE EDITOR.

SIR,

IN the firſt ſentence of their critique on a poem ſtiled *Sans Culotides*, the Critical Reviewers are thus pleaſed to expreſs themſelves. "This publication, as its title imports, contains a violent attack upon the phalanx of incorrigible Jacobins; that redoubtable body which has ſo long *haunted the viſions* of miniſterial declaimers of all ranks, from the poliſhed orator of St. Stephen's to the rude hiſtorian of the village alehouſe." The Critical Reviewers, therefore, do not believe in the exiſtence of the Jacobins. I, Sir, on the contrary, am one of the credulous many, who can diſcern a Jacobin at every corner. I believe that there are not only a hoſt of theſe noxious animals at preſent lurking among us, but I even doubt if there was ever an age or country not infeſted by them. Rome itſelf, Mr. Editor, had its Correſponding Society; and it had, at the ſame time, *citizens* in its boſom, who pretended that they did not *ſee* the conſpiracy, ſtrengthened the cauſe of the faction by their *diſbelief*. Let us but hear Cicero: *quanquam nonnulli ſunt in hoc ordine, qui aut ea quæ imminent, non videant; aut ea quæ vident, diſſimulent: qui ſpem Catilinæ mollibus ſententiis aluerunt, conjurationemque naſcentem noncredendo corroboraverunt.*

ACADEMICUS.

POETRY.

TO THE EDITOR.

SIR,

I KNOW not, who firſt ſtrung for the amuſement of the public the alliterative aſſociation of three poetical performers in one age and nation, with evident alluſion, by way of contraſt, to a former well-known epigram. I write only from memory, but I think the couplet ran thus:

"Lætamur nos Poetis tribus,
"Peter Pindar, Pye, and Pybus."

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‡ See the ſame number of the Crit. Rev. p. 91, at the bottom. Citizen Waithman, to wit.

As I think the firſt of thoſe writers wants correction in his adopted nick-name, as he did that which he deſervedly has received in pen and perſon, and as the alluſion will not, I hope, be too far run down by marking the diſtinction between him and the other two, I offer an addition in the form of triplets, ſo as to make it *auctior*, if not *emendatior*.

Plauditur poetis tribus,
(Gens & ætas una quibus)
Pſeudo-Pindar, Pye, & Pybus.

Summo Pybus gaudet Rege,
Pſeudo-Pindar imo Grege,
At Pye Rege, Lege, Grege.

In juſtice to myſelf, as well as to the firſt of theſe authors, I ſhould ſay, that I know nothing of his poem, but from the title, and from the character of that ſovereign, to whom, by a very well-meant, but, as it afterwards proved, unfortunately ill-timed compliment, it is inſcribed; and who exhibits ſo ſtriking a contraſt to the Sovereign of the throne of this kingdom.

PRO REGE, LEGE, GRRGE.

HISTORY.

SUMMARY OF POLITICS.

THE Continent of Europe exhibits juſt ſuch a ſcene as might be expected to reſult from the predominating influence of French deſpotiſm, in every country, if not in every cabinet, with the ſolitary exception of Portugal. The natural conſequence of the ſucceſs of French principles; the diſſolution of every tie which, for centuries, had connected the different ſtates of Europe; the deſtruction of all inſtitutions and all boundaries which reaſon and prejudice, time and intereſt had combined to conſecrate; the removal of every barrier which divided juſtice from injuſtice; religion from infidelity; integrity from villainy; and virtue from vice; diſplay the ſtrong characteriſtics of triumphant jacobiniſm; which the degraded Sovereigns, looking down from their tottering thrones, either with ſtupid confidence, reſulting from incorrigible imbecillity of mind, or dreadful corruption of heart; or elſe with daſtardly fear, the effect of weak and *therefore* ſucceſsleſs efforts; widen the banks, in order to facilitate the progreſs of that deſtructive torrent which they want either the wiſh or the courage to ſtem. In ſhort, the evil genius of the Gallic Republic, founded on rebellion and regicide, and nurtured with blood and plunder, aſſaſſination and robbery, has prevailed, and her ſanguinary banners not merely unmoleſted but encouraged to roave from one extremity of European Continent to the other.

Obedient to the mandate of his tyrant, the fallen monarch of *Spain*, hugging his chains and embracing the murderers of his family, has proclaimed war againſt his neighbours and quondam allies, the Portugueze, who incurred the enmity of the French Republic by their faithful adherence to their treaties with the Spaniſh Monarchy; for it was in compliance with the proviſions of thoſe treaties, and merely to ſupport the Spaniards againſt the attacks of their enemies, that they engaged in the war with France! What muſt be the feelings of the King of Spain, when he reflects in ſecret on this monſtrous act of perfidy and ingratitude, which his baſe ſubſerviency to the will of the

Corſican

Corſican Uſurper has led him to commit! To return friendſhip with enmity, protection with hoſtility, indicates an extraordinary degree either of human depravity, or human degradation. Weak and infatuated Prince not to perceive, that his compliance with this inſidious propoſition, which with its object and conſequences we long ſince predicted, is an act of ſuicide! His own deſtruction muſt ſpeedily follow the ruin of his enemy. If he flatter himſelf that he ſhall avert this deſtruction by additional conceſſions, he will ſoon be convinced of his error. He may ſuppoſe that, in return for the ceſſion of his colonial poſſeſſions, *Florida* and *New Orleans*, which, we have good reaſon to believe was the object of the treaty privately concluded with BERTHIER laſt ſummer, the Conſul may fulfil his promiſe by employing an army on a Quixotic expedition againſt the fortreſs of Gibraltar, that ſtumbling block of French and Spaniſh pride! but he will find to his coſt, that the intention of Buonaparte is to employ his troops in a more eaſy and more profitable enterprize.

The ſovereign of *Pruſſia* ſeems anxious to diſpute with the French the palm of excellence, in the ſucceſsful uſe of the new revolutionary caſuiſtry, and the new ſyſtem of revolutionary ethics. We have formerly ſhewn in what manner this Prince has reduced to practice his principles of *neutrality*, by his ſeizure of neutral towns, and his occupation of neutral territories; and if any faith be due to the letters which we have lately received from Berlin, from a Correſpondent who has never yet deceived us, he means to give to the world a ſtill fuller expoſition of theſe principles, by the invaſion of *Hanover*, the reduction of *Hamburgh*, and the *proviſional occupation* of *Bremen*, *Lubeck*, and *Francfort*; ſo rendering the gratification of his favourite paſſions, avarice and ambition, ſubſervient to the favourite, but hopeleſs, project of his worthy ally *Buonaparte*, the excluſion of Britons and Britiſh manufactures from the ports and countries of the Continent. A notable ſpecimen of the revolutionary caſuiſtry of this Prince may be ſeen in the curious correſpondence of his miniſter, *Haugwitz*, with the Britiſh Ambaſſador, *Lord Carysfort*; in which he modeſtly terms the embargo impoſed on Daniſh and Swediſh veſſels, after an act of profeſſed hoſtility to this country by thoſe powers, a violation of the rights of neutral ſtates, and a full juſtification of his reſentment againſt us, while he not only paſſes *ſub ſilentio* the flagrant breach of a ſolemn treaty by the EMPEROR OF RUSSIA, by the ſeizure of our ſhips, the impriſonment of our countrymen, and the plunder of our property, in direct violation of every principle of public law, as well as of the ſpecific proviſions of a particular treaty, but, immediately after the commiſſion of this act, which cannot even be palliated by the imputation of any previous inſult, ſlight, or provocation whatever; an act, therefore, which muſt extort the reprobation of every honeſt mind, contracts a cloſer alliance with the Emperor, and ſcruples not to join with him in a league which has for its main object to ſanction and ſupport the unprincipled conduct of which he has been guilty! We forbear to characterize ſuch a proceeding; and our limits will not allow us to enter into a detail of the particulars which we have received reſpecting the internal ſtate of Pruſſia, and the paltry intrigues of the Pruſſian Cabinet, both of which are highly favourable to the revolutionary deſigns of the grand *reformer* of Europe.

By the ſame obſtacle we are alſo prevented from giving a deſcription of the internal ſituation of the French Republic, reſpecting which we have likewiſe received, from our Correſpondents, ſome intereſting particulars. A ſhort extract or two, from the letters before us, are all that we have now room to

inſert,

inſert. "So long as the breakers of the laws are the makers of the laws, anarchy and deſpotiſm muſt continue to reign by turns, and ſuch are the laws now in exiſtence in France that a corrupt judge need never want a ſufficient plea for the acquittal of a favoured criminal, from the petty thief to the bloody aſſaſſin. The civil laws are neither leſs numerous nor leſs contradictory than the criminal laws, ſo that the property of the people is not better protected nor more ſecure than their lives. You muſt have ſeen, no doubt, from the reports of the Miniſter of Police, that there is not a province which has not its regular band of robbers and aſſaſſins, and that, in ſome, *the Judges and the Juſtices of Peace are at the head of them*; but that Miniſter has not deemed it expedient to proclaim to the world, a fact equally notorious, viz. that the Revolution has ſo accuſtomed and encouraged the people of France to the commiſſion of crimes, that any man who has an enemy that he wiſhes to get rid of may eaſily procure a hundred aſſaſſins to diſpatch him; and that the known ingenuity of the French, in all their undertakings, whether good or bad, has enabled them to contrive ſuch means of plunder and of murder as would, moſtly, I believe, elude even the vigilance of an Engliſh Judge, and as, by enhancing the difficulty of obtaining proof, ſecure impunity to the culprits.—A valet-de-place, who lived with me ſeveral months, and whom I knew to be a ſpy to the Police, ſhewed me a boy, *twelve* years old, at Paris, who had poiſoned ſeven Gens d'Armes, and killed three other men, beſides a Juſtice of Peace, who had committed a friend of his Employer's to priſon. This boy had been tried in four different courts, and acquitted, from a defect of proof. He has ſince been ſent, by the Miniſter of the Police, on board the Breſt fleet! A well-known revolutionary hero in the Weſtern department, being left without employment, and harraſſed by his creditors, appointed them to meet him at a houſe which he had in a retired part of the country; among the creditors were two rich couſins to whom he was heir. He had undermined the houſe, previous to their arrival, and they were all blown up to the number of twenty-two. He had the aſſurance to inform the Government that he had deſtroyed two and twenty Chouans; and, in Auguſt laſt, the fact was ſo ſtated in all the French papers. But the truth has ſince been diſcovered; and the man has been apprehended, tried, and *acquitted*, by dividing his couſins property with the *Judge!!!*—"Though *Fauché* has more power and greater means than were ever poſſeſſed by any Miniſter of Police under the Monarchy, he cannot prevent the commiſſion of crimes. He contrives, however, to make them a ſource of profit to himſelf; he is known to derive a revenue of 100,000 crowns (about 12,500l. ſterling) by licenſing gaming-houſes and brothels"—(the remaining part of this ſentence is too horrid to tranſcribe; ſuffice it to ſay that it exhibits an inſtance of depravity till now unexampled in Europe!)—"There is a regular *farmer-general* for the brothels and gaming-houſes, who pays Fauché, and lets them out to under-farmers, who pay him; and the cards of addreſs for theſe houſes of reſort, for the vicious and the profligate, are as openly diſtributed at Paris, as the bills of your quacks are in London. I ſend you one of them which was put into my hand at the door of the Opera." "The conſequence of this ſtate of things is an almoſt incredible number of ſuicides. I heard a ſenator, a friend of *Fauché*'s declare, that from the regiſters of the Police, it appeared, that more people deſtroy themſelves now in one decade, than formerly in a whole year."—"Add to this the great ſcarcity of money which bears an intereſt of from *eighteen* to *thirty per cent.*—whatever the friends of the Conſul, the intriguers

triguers and ſpeculators of the day may aſſert, be aſſured that money is as ſcarce as ever; and the confidence of men of property no greater than before." We lament the inſufficiency of our limits for the admiſſion of farther extracts; but we ſhall take a future opportunity of recurring to this ſubject, which is almoſt inexhauſtible.

The ſovereign of *Naples*, forced, in ſpite of himſelf, into the revolutionary vortex, and abandoned by his Continental Allies, has been compelled to ſubmit to his fate, and reluctantly to ſubſcribe to the diſgraceful terms, which the ſucceſsful Uſurper of France has been pleaſed to preſcribe to him. The excluſion of Britiſh veſſels from the Neapolitan and Sicilian ports, forms a leading article of the preliminary treaty; but the poſſeſſion of Malta by the Britiſh will defeat the malice of Buonaparte, and ſecure to us the free navigation of the Mediterranean.

At home we have only to notice the completion of the new Miniſterial arrangements, and the indecorous and unjuſt reflections which have been caſt on the members of the new Adminiſtration. We are not verſed in the language of flattery, nor yet diſpoſed to employ it; but, with the ſingle exceptions of Mr. Pitt and Mr. Windham, we defy the moſt ſtrenuous partiſans of the old Miniſtry, to ſelect, from among its members, any whoſe abilities will ſtand a compariſon with thoſe of the preſent Premier and ſeveral of his colleagues. But the ſoundneſs and purity of their principles, and the ſtrength of their attachment to their Sovereign and the conſtitution of their country, give them a much ſtronger claim to public eſteem, ſupport, and confidence, than any which can reſult from ſplendour of talents, or the powers of eloquence, however brilliant or extenſive. At all events prejudication is the height of injuſtice. They have an arduous taſk to fulfil; the times are critical; and the ſtate of the country calls for great exertions of vigilance and vigour. The Jacobin ſocieties are again in motion; encouraged by the expiration of thoſe ſalutary laws which have ſo long confined their treaſonable efforts, within a very limited and contracted ſphere of action; they have again met, and propoſe, under a new title, once more to diſplay their banners in the field, and try an appeal to thoſe feelings of the people, which, at this criſis, are the moſt ſuſceptible, to endeavour to inflame their minds, and to incite them to acts of rebellion;—or, to uſe the more eloquent language of a leading member of the Whig Club, their efforts will be directed "*to rouze the dormant energies of an infatuated people.*" At ſuch a time any attempt to weaken the public confidence in thoſe whom his Majeſty has choſen for his Miniſters, putting the indecency and injuſtice of it entirely out of the queſtion, is particularly improper and dangerous. Let them be tried by their actions, which we have no doubt will fully juſtify the high character which they bear; and let all who value their country combine to ſtrengthen thoſe hands which, at a ſeaſon of alarm and danger, are nobly ſtretched out to ſave and to ſupport her.

On the policy of this country reſpecting foreign powers, we have no room to expatiate; we ſhall only ſtate the firm conviction of our mind; that every effort ſhould be made for the recovery of *Egypt*, and the ſecurity of the *Brazils*. Theſe are objects of primary importance.

TO CORRESPONDENTS.

Our numerous Correſpondents are requeſted to accept this general acknowledgment of their communications, the inſertions of which we have been reluctantly obliged to poſtpone; but they ſhall moſt of them appear either in the next Number, or in the Appendix to the preſent Volume.